Sir Theagaraya College

SWEETNESS AND LIGHT

BULLETIN

Monthly

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October & November 1952

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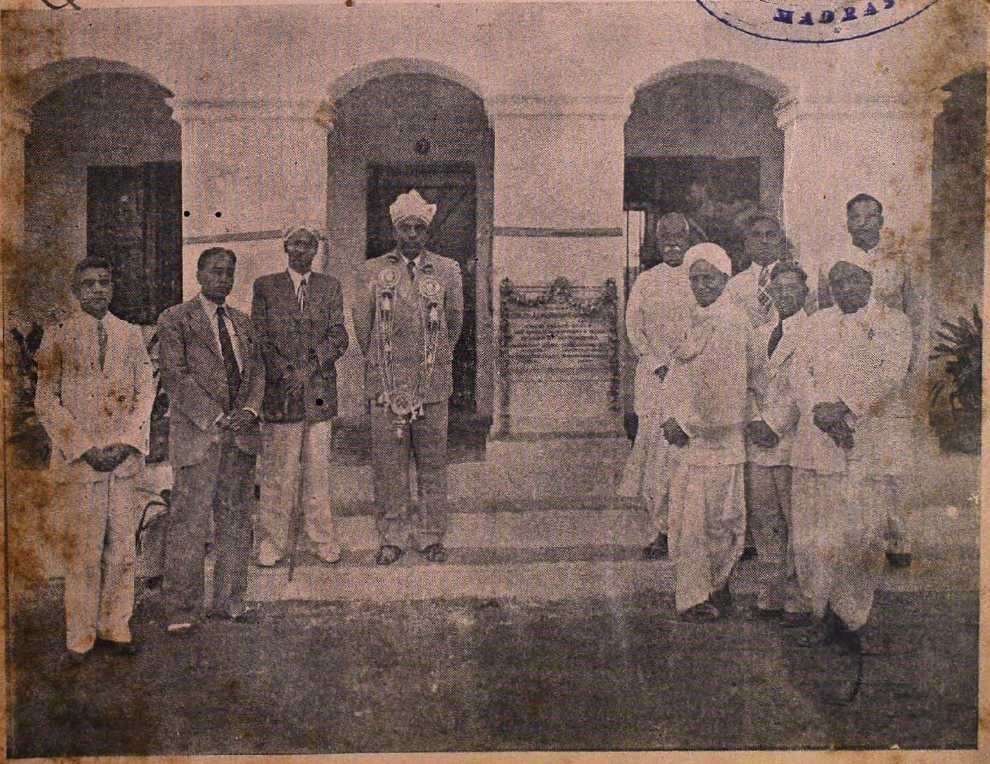

DR. SIR A. LAKSHMANASWAMI MUDALIAR
OPENING THE COLLEGE HOSTEL

Sir Theagaraya College

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BULLETIN

Vol. 2	★ OCTOBER & NOVEMBER 1952 ★	Nos. 13 & 14

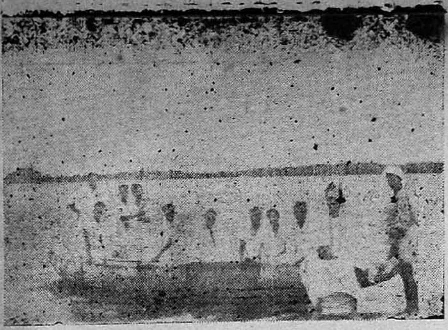
Our College Hostel

Thanks to the forethought and unremitting endeavours of Sri P. Ramaswamy Chetty, the College Hostel has come into being. It is certainly another feather in his cap. Its simplicity and elegance was much admired by Dr. A. Lakshmanaswami Mudaliar, Vice-Chancellor of our University, who was good enough to perform the formal opening ceremony. The Madras University with its munificent endowments and multitudinous Colleges, constituent and affiliated, has flourished under his benign auspices. So we are confident that the blessings of the Vice-Chancellor will carry the College in its onward march to higher destinies and nobler achievements, not only in the sphere of learning but also in that of social and spiritual upliftment.

Of course the present Hostel building is the first in the series of residences that will be put up in the years to come, for the authorities of the College have laid to heart the sage advice of the Vice-Chancellor that at least 50% of the students in a College should be accommodated in Hostels. If the University authorities are pleased to raise the status of the College next year, the need for more accommodation will certainly arise, and once again the resources and skill of that humanitarian cum educationist, Mr. Ramaswamy Chetty, the Special Engineer, will be tested if not taxed. We are certain that the Engineer will rise equal to the occasion as he had done in the past several times and, finance or no finance, will perform one more of his miracles, providing the required amenities to the students under his care. We are particularly grateful to the Vice-Chancellor for the proposal that has emanated from him, namely, to evaluate the Hostel building in favour of the endowment that has to be created in conformity with the laws of the University. The University authorities will no doubt approve of this beneficial measure; and we would be much indebted to them for the same, for it would help forward the College in its efforts to serve the cause of higher education in North Madras.

It is no exaggeration to say that our hostel has become a second home to the resident students. Boarding, if not lodging, is to their entire satisfaction. They are not lacking in facilities for games. They take an active interest in the administration of the hostel co-operating with and assisting the Warden in all possible ways. Much may be desired by the inmates by way of improvements, but the spirit to serve them on the part of authority is there. Even if all their needs are not met, yet they find parental care and personal interest evinced both by the Warden and the Resident Tutor, the latter moving very intimately with them. Largely due to the congenial atmosphere and homely surroundings, the inmates are developing an *espirt de corps* which inspires them to engage in social reclamation work in the neighbourhood. In fact a large number of the hostel students have enlisted in the College Social Service League and are running an Adult Education Centre in a workers' colony nearby. To conclude, the Sir Theagaraya College Hostel is evolving very healthy and lofty traditions of its own. Ere long it will become another community centre radiating health and cheer, knowledge and goodnees, confidence and goodwill to the less fortunate of our brethren in that part of the city. May the Hostel grow from strength to strength!

★



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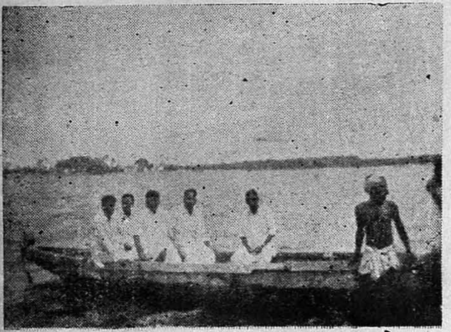

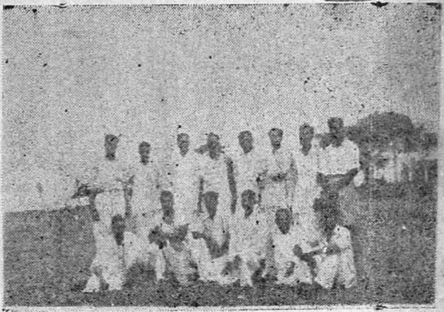

PICNIC AT ENNORE

SENIOR INTERMEDIATE CLASS, GR. III, 1952.

OPENING OF THE NEW BUILDING OF THE COLLEGE HOSTEL

ON MONDAY THE 15TH SEPTEMBER 1952

By

DR. SIR. A. LAKSHMANASWAMI MUDALIAR,

Vice-Chancellor, University of Madras.

The New Building of the College Hostel was declared open on the 15th September by the learned Vice-Chancellor of our University, Dr. Sir A. Lakshmanaswami Mudaliar. The President of the Managing Committee, Sri C. Parthasarathy Nayagar, occupied the chair. The Principal welcoming the Vice-Chancellor said that the College had come into existence largely due to the inspiration and guidance provided by him. The Principal went on to say that a co-operative spirit prevailed in the College. The Management, the members of the staff and the students got on happily together as one family working in the common cause of education. The Principal cited the keen interest the students evinced in all the activities of the College. Their attendance in class and at examinations was nearly a hundred per cent. Their desire to use the College library books also was praiseworthy as evidenced by the figures given by the College Librarian. In short, the College justified its extistence by its usefulness in all departments and by the high academic ideals it pursued in consonance with the spirit of the times. The Principal then presented the following printed address to the Vice-Chancellor:

* * *

ADDRESS OF WELCOME

Presented to

Dr. Sir A. Lakshmanaswami Mudaliar,

B.A., M.D, LL.D., D.SC, D.C.L., F.R.C.O.G., F.A.C.S., M.L.C.,

Vice-Chancellor, University of Madras.

On the occasion of his opening the College Hostel Building.

Sir,

We, the members of the Managing Committee of the Theagaraya Chetty Educational Institutions, Members of the Staff of Sir Theagaraya College and its Students, offer you a most affectionate and warm-hearted welcome on this memorable occasion.

Permit us to say that we look upon you as one of the greatest Indians living in our midst to-day. Not only have you brought glory and honour to this premier state of ours, but you have by your noble efforts, eminent counsels, and expert leadership added immeasurably to the stature of our mother-land, and the influence that she wields in world affairs to-day. Surely it would be no exaggeration to say that the United Nations Organisation would be the poorer, if it should for any reason miss your ripe statesmanship or your learned guidance. As the Chairman of the W. H. O., Sir, you have secured a world understanding and fellowship that the organs of the U. N. O. are still struggling to achieve.

We in this state have watched with pride and admiration your illustrious career starting with the Superintendentship of the Government Maternity Hospital, Egmore. It is a wonder to us how you have been able to make it one of the most efficient and well-equipped hospitals in the whole of the country, nay in the whole of the East, with the limited resources placed at your disposal by the authorities. It is your sound scholarship in medicine and your marvellous skill in surgery, not to speak of your miraculous saving powers, that have contributed largely to the usefulness and popularity of this Hospital. Your rise to the Principalship of the Madras Medical College at a time when it was a preserve of the European members of the I. M. S. was the result of an act of spontaneous recognition by the Government

of the day of your mastery in your profession and your pre-eminence as an administrator.

Turning, Sir, to another field of service in which you have distinguished yourself with great *eclat*, let us say 'with bated breath and whispering humbleness' that few University scholars, savants and mentors in the country can equal your record. You are for the fourth term in succession the Vice-Chancellor of this hoary and great University. We as *alumni* of this peerless centre of higher learning have reached the acme of our pride and satisfaction in having you as Vice-Chancellor, and in submitting ouerselves unquestioningly to your wise, farsighted and beneficial governance. If the University Campus on the Marina is the cynosure of the world, structurally and culturaly, Sir, it is due not a little to your indefatigable and ceaseless labours in the cause of collegiate education. There is not the least doubt that our Alma Mater, the University of Madras, will take rank with Nalanda and Taxila of yore, not only in regard to the quality and worth of the culture imparted, not only in regard to the excellence of the academic standards maintained, but also in the notable part it has played in the creation of a chain of citadels of learning in renascent and independent India. The future generations in our state will certainly look upon your magnificent and monumental work with exultation and reverence, and be grateful for the heritage you have left their children and their children's children.

We, Sir, in North Madras are bound to you by hoops of steel because of the immense debt of gratitude under which you have laid us. We cannot adequately express to you in words our feelings of joy and thankfulness for the priceless gift of higher education you have given us. We may assure you that the Sir Theagaraya College is fast becoming a veritable fortress of learning and discipline under your fostering and loving care May it grow like a tree, its tops touching the sunlit plains of heaven! May we conclude by saying that your name will be for ever associated with our Founders' in the resplendent work of human reclamation of which so much is needed in North Madras!

Praying to the Almighty for your long life and for the abundant continuance of your invaluable services to humanity in general and our countrymen in particular,

We beg to remain,
Sir,
Your most devoted followers and
affectionate admirers of

Madras-21.
15-9-1952.

The Theagaraya Chetty Educational Institutions.

The following welcome address in Telugu was also presented to the Vice-Chancellor on the occasion :

సర్ త్యాగరాయకళాశాల విద్యార్థివసతిగృహ
ప్రారంభోత్సవ సందర్భమున మదరాసు
విశ్వవిద్యాలయాధ్యక్షు లగు
డాక్టర్. సర్. ఎ. లక్ష్మణస్వామి
మొదలియారుగారికి సమర్పించిన

స్వాగత పత్రము

స్వాగతము విశ్వవిద్యా . .
జాగృతికారణవిశేష సౌజన్యనిధీ!
స్వాగతము లక్ష్మణస్వా
మీ! గీష్పతిమతివిభవ! యమేయప్రతిభా!

అలనాఁ డెప్పుడో రామలక్ష్మణులు చె
న్నారంగ విశ్వాతిశా
యిలసచ్ఛీలవిశేషశేముషుల నెం
తే నొప్పినా రంచు వి
న్నాలిమాత్రంబుగ నెగ్గినార మిపుడో
కన్నారఁ గన్నారముఁ
విలసత్సోదరయుగ్మకంబు మిము సం
ప్రీతిఁ మహాశేముషీ!

భరతమునఁ బర్వతంబులు పరఁగు రెండు
ఒకటి కైలాస మరయ నింకొకటి మేరు
వట్లె వక్తలు నిరువుర యలరుచుండు
రొకఁడు రాముండు లక్ష్మణుం డొకఁడు నీవు.

పలుకుల నాదిశేషుఁ డని
పల్కఁగ విందుము కాని వాని తా
పలుకులచంద మెట్టిదొ వి
భావన సేయఁగఁజాల మెప్పుడున్
దలఁపఁగ లక్ష్మణాఖ్యుఁ డగు
త్వత్ప్రదగుంభనరీతిఁ జూచి యా
పలుకులచంద మిట్టి దని
పల్కుదు మీతఁడె యాతఁ డంచునున్.

మేరువును జుట్టు నా సహస్రారచక్ర
మందు రది యెంత నిజమొ మా కరయరాదు
చక్కఁ జుట్టెడుఁ బరివేషచక్రమట్లు
సత్కళాచక్ర మెల్ల నిజమ్ము నిన్ను.

జనతసౌఖ్యము నెదఁ గోరి సర్వసమత
వెలయఁ జేయంగ నడుమూనుపిట్టికులము
వారితోఁ జేతులను గల్పి మీరు నాఁడు
సలుపుసేవను మఱవఁగాఁ గలఁ డెవండు?

మాకున్ మీకును గల్గుమైత్రిగతసం
బంధంబు బంధుత్వమే
హా! కాకున్నను మీకుభాషితములం
బొల్పొంది యందంబుగా
సాకూతంబుగఁ బల్కినట్టినిసుఁగున్
సర్ త్యాగరాయాఖ్య మా
నీ కూనన్ గన నేల వచ్చెద విదే
యింపారుఁ దార్కాణమై.

మీచేత రూపొందె మిన్కని వెల్గువి
ద్యాలయసంస్థాపనాశ మాది
మీచేతఁ జెలువొందె మిన్నయై విద్యాల
యంబుల విద్యాలయంబు మాది
మీచేత పేరొందె మిన్నంది యుత్తర
మదరాసుప్రాంతసత్పదము మాది
మీచేతఁ బొల్పొందె మిక్కిలి విద్యార్థి
జనకూటసేవనాసక్తి మాది

యన్నిటికి మీరె మాకునై యలరినార
లింక నొక్కటె కోరిక యిదియు మీదు
చేతిమీఁదుగ సాగించి ప్రీతి మము
నరసి పుణ్యంబు గనుఁడు విద్యాతపస్వి!
ఆ కోరిక మీ రెఱుఁగుదు
రా కొఱఁతయుఁ దీర్చి మమ్ము నాదుకొనుండీ!
మీకూన యిద్ది సుండీ!
సాకుఁడు దీనిని విశిష్టసత్కృపతోడన్.

సందియ మంద నేల విను
జంకును గొంకును మాని విద్య పెం
పొందఁగఁ జేయునట్టి యొక
యుద్ధరణక్రియగాఁ దలంచి యీ
చందముచేత నైన నిది
సల్పుము లక్ష్మణుఁ డీవు రాముఁడుం
బొందికగాఁగ నుంటి రికఁ
బొచ్చెము లేదు కళాలయంబునన్.

మదరాసు
17-9-'25

సర్ త్యాగరాయ విద్యాసంస్థ
అధికారవర్గ సభ్యులు.

Mr. P. Ramaswamy Chetty, Special Works Engineer of the Madras Corporation, who is a member of the Managing Committee, read messages from the Chief Justice, Mr. P. V. Rajamannar, Mr. S. B. P. Pattabhirama Rao, Minister for Rural Welfare Mr. K. Venkataswami Na du, Minister for Hindu Religious and Charitable Endowments, the Mayor, Mr. C. H. Sibghathullah, the Director of Public Instruction, Mr S. Govindarajulu Naidu, Sir C. P. Ramaswamy Iyer, and Mr. R. K. Shanmugam Chetti.

The Warden of the College Hostel Sri M. Sreeramulu read the following report on the genesis and construction of the Hostel Building:

Sir Theagaraya College Hostel

REPORT

READ ON THE OCCASION OF THE OPENING OF THE NEW BUILDING

On 15th September, 1952.

BY

Dr. Sir A. Lakshmanaswami Mudaliar,
Vice-Chancellor, University of Madras.

On the occasion of the opening of the building of the Sir Theagaraya College Hostel, I have very great pleasure in presenting a short report about its genesis and construction. You are aware when the University Commission visited our Institution and recommended the affiliation of a Second Grade College, one of the conditions of affiliation was that a Residential Hostel

may be built for the benefit of the students. It was pointed out then itself that it would not be possible to construct it in the immediate future, but that the College would rent a few buildings to accommodate the students. When the Syndicate granted permission for the starting of a College, there was a necessity for a Hostel, for as many as 40 students from the mofussil were in need of the same. Thanks to one of the old boys of our Institution, Mr. K. W. Subramaniam, who was pleased to place two of his buildings at the disposal of the College, we accommodated them therein for a year, i.e., during 1950-51. In the year 1951-52 up to October we accommodated the students in three blocks of separate buildings nearby, rented for the purpose, and during the holidays we had let out the buildings occupied by the students with the approval of Mr. K. W. Subramaniam to some members of the College staff. Ever since May 1951 we had been planning the construction of a pucca Hostel for our College. We had at our disposal an area of nearly 7 cawnies, the gift of the Trustees of Theagaraya Chetty's private Charities, and when it came to the question of starting a College, the Trustees were magnanimous enough to set apart the entire area for the purpose of creating an endowment for the College. This plot of land, Survey No 668/1, is nearly 400 feet wide and 900 feet long. It belongs to the family of the Founders of Sir Theagaraya College. The northwest corner has been the family burial ground, and the rest of it has been a waste land with gardens here and there. When the College authorities took over this land, it was under a lease for 25 years, and about 10 years of the lease had expired. So the entire land had to be released by payment of compensation to the lessees. Only then it was possible for us to proceed to layout the entire area into plots of land, reserving 10 grounds for family burial, about 10 grounds for the Hostel and 10 grounds for the Middle School. We have sold nearly 15 plots and utilised the amount realised from them for the payment of compensation to the lessees and for the payment of improvement charges to the Corporation of Madras for laying roads, installing electric lights and providing under-ground sewerage. The Corporation authorities sanctioned the scheme for the lay-out and carried out all works very expeditiously. We are indeed grateful to them. The idea of laying out and selling the plots was only to create an endowment for the College as required by the University. But the plots have not been sold to the extent that we had expected. The amount that has been got by way of further sale of a few plots has been utilised for the construction of a wall around the burial ground and for filling the ponds in and around the lay-out. This is in fact a brief history of the lay-out..

As the congestion in the College on the Thiruvottiyur High Road premises had increased consequent on the increased strength of the High School, it was proposed as suggested by the University Commission in its Report to shift the High School to our present estate. This was not possible until the begining of this year, when a building to accommodate 12 cl sses and two thatched sheds to accommodate the remaining classes had been completed most expeditiously, and the entire Middle School with a strength of nearly 1,000 boys and girls was shifted. The present Director of Public Instruction Sri Govindarajulu Naidu was pleased to declare the building open on 30th June, 1952. This building was constructed at the entrance to this lay-out on Muniappa Road, and we have taken nearly an acre of land for further expansion of the Middle School into a High School in the near future, and to place entirely the whole School buliding on the Thiruvothiyur High Road at the disposal of the College, so that it could be raised into a First Grade College with all the available accommodation there.

As the Students were finding it very difficult indeed to reside in different buildings, the necessity for raising a single structure was felt. So in May 1951 the foundation stone was laid for the Hostel building and the construction

was commenced in spite of a great many handicaps. Before the ground floor was half constructed, we permitted the students to occupy this in last October. It was not until February or March of this year that the construction was finished in a way. The area of the site in the orginal scheme was only 10 grounds But looking far ahead we thought we should have to expand the activities of the Hostel in the years to come. So we have reserved nearly 1½ acres for the entire Hostel and its playfields. As you could see the surroundings form here, the entire area will form the Hostel Block with necessary kitchen arrangements, sanitary fittings and other conveniences. As the sale of the plots was not as brisk as could be desired, we thought it better to reserve the land opposite the Hostel, which is nearly 2 acres in extent for the use of a play ground for the College and High School. During his visit to this place Sri Govindarajulu Naidu, the Director of Public Instruction, was also pleased to approve of this plan of the Management regarding play-grounds, and said it would be really unwise to sell the same. So far therefore we have not attempted to sell the remaining plots; nor have there been purchasers for the same.

The question of endowment, therefore, depends upon private charity, and we assure the Vice-Chancellor that we shall try our best to see that the endowment is created. But we crave the indulgence of the authorities for some time, as conditions in the present day money market are not very satisfactory.

With regard to the type of construction of the Hostel, it is shaped like the Tamil letter "ப". Many of the people who have seen this have questioned us as to why it should not be oriented to face the road, but we are of opinion that it would be too open, and instead of concentrated study on the part of students, we would be providing only for road side diversions. The entire Hostel consists of 26 rooms, to accommodate about 75 students. The kitchen block and the sanitary convenience are also closeby The plans were drawn up and submitted to Government for approval with concurrence of the University authorities. The estimated cost is Rs. 1,47,000/-, and we have approached Government for half grant, for the Government themselves in a communication to the College wanted the plans and estimates to be submitted for claiming half grant These plans and estimates have been scrutinized by the Consulting Architect, whose valuable advice this Management has taken, and proceeded with the construction and completed it in less than a year's time. Though it is very difficult to get all materials, yet it has been done with the co-operation of well-wishers and friends. The building has been constructed in a plain style. Though it may not be said that it is architecturally beautiful, yet it is simple and elegant. We have cut costs by avoiding ornamental cornices, lengthy lounges and reinforced structures. Our design has been entirely on the old lines with brick arches, with ordinary pattern doors, with wooden joists and Madras terracing This in fact made it possible for us to be very economical in the cost of construction. The College is now in its third year, and in the coming years we have to raise it into a First Grade College. So there will be need in future for another Hostel building. We have reserved suitable sites for the same.

The Vice-Principal of the College, Mr. M. Sreeramulu, is also the Warden of the Hostel. He is assisted by a Resident-Tutor, Mr. P. Natarajan, of the History Department of the College. Under the tutorial scheme, that is in operation in the College, the Warden and Resident-Tutor exercise personal supervision over the studies as well as the welfare in general of the Hostel residents The Resident Tutor particularly helps them in their studies, and also reports regularly their progress or otherwise to their parents or guardians. In consequence, excellent discipline prevails in the Hostel, and the conduct of the residents has always been exemplary. Of course, we need hardly say the food and other amenities provided in the Hostel are to the entire satisfaction of the students More amenities are required by way of reading room, library, indoor recreation and medical attendance. The Management hope to provide them as early as possible. As a first step, they are appointing a part-time doctor with M.B., B.S., qualifications, as different from the College doctor, for periodical medical examination of the residents. In

course of time, he will settle down as a permanent employee of the College with a dispensary of his own in the Hostel premises.

North Madras is thickly populated, and as has been observed by the Inspection Commission which visited our College, it is very difficut to get vacant sites. We have tried our best to fulfil all the conditions laid down for the affiliation of the College and are having sizable laboratories with full equipment, sizable class-rooms for lectures, spaciously located play grounds and last but not least a Hostel of our own. All these things have been achieved by means of private philanthropy and donations received from generous-minded p rsons, who have been very kind towards our Institution. They have been donating whenever they were called upon to do so. Special mention of donations received for this Hostel should be made here :—

1.	Sri Moppana Ankiah	Rs.	1,000/-
2.	,, R. N. Rao	,,	1,000/-
3.	,, Doss	,,	1,000/-
4.	,, K. Gurnathan	,,	1,000/-
5.	,, Gangadhara Mudaliar	,,	1,000/-

Besides this, the Timber Merchant, Mr Nallathambi Mudaliar, an old boy of this institution, has accommodated us to the fullest possible extent. His contributions naturally have been in the shape of timber. Mr. Gopu Ramachandra Rao, another Timber Merchant, has done likewise. Messrs. Jothi & Co., supplied the entire quantity of bricks for this Hostel, and they have been helping us in a very great measure by receiving the payments as and when we gave them. The Lime Contractor has equally been helpful. In short, the general public have been very helpful to this Institution, and it is with their help combined with the sympathetic attitude of the Department that we have been able to carry out the works. We would be failing in our duty, if we did not mention the encouragement and support that we have been so generously getting from you, Sir, and from the Syndicate of the Madras University, whose deleberations you guide and inspire.

Let us, therefore, pray to the Almighty Lord Srinivasa that he might give us sufficient strength and courage to execute in full measure all the necessary plans for the fulfilment and growth of this Institution into a First Grade College, and request you, Sir, Vice-Chancellor, who have been so gracious and helpful to translate this dream of ours into a reality.

TECHNICAL COURSES IN COLLEGES

Dr. Sir A. L. Mudaliar's Address.

Dr. Sir A. Lakshmanaswami Mudaliar after declaring open the Hostel Building said in the course of his address that he was happy to be associated with the function. Two

years ago, when they first heard of the conditions laid down by the University for granting affiliation to the College, at least some of them appeared to feel dissatisfied at the stringement nature of the conditions. But how expectations had been fulfilled. He was glad to hear that there was co-operation between the Management, Staff and the Students. To-day, two years after the starting of the college, he saw in their managing committee every evidence that they had persons with a high degree of sense of responsibility and patriotic fervour for the cause of higher education.

IMPORTANCE OF DISCIPLINE

Dr, A. L. Mudaliar said that the work in an educational institution should not be confined to training students to pass examinations. They must train students to become good citizens. They were glad to hear from the Principal that good discipline prevailed in the insititution. That was a word, said the Vice-Chancellor, which they were not expected to use too freequently and too loudly these days! (laughter). "If your college is to make any advance, it will be only when that discipline is rigorously enforced," he said. "To-day, unfortunately, there are trends and tendencies which make it appear as if students were to be treated as hot-house plants," he added.

The speaker, proceding said "There are two ways of being kind: one way is to be cruelly kind and the other to be kindly cruel," he said. The former represented the practice of the old days. He remembered his old masters Dr. Skinner, Mr. Macphail and his old headmaster who would not tolerate any nonsense from the students whether it be remissness in studies or of attendance. "That sort of cruel kindness is the best kindness," Dr. Lakshmanaswami Mudaliar observed. He looked back with gratitude on the old days. He hoped students would come to think with regard professors who insisted on discipline—not those who tried to be complacent, used smooth words and sometimes were afraid of them (laughter).

Recalling his sojourn for six years in a hostel founded by Dr. Miller, the first educationist in India to conceive the idea of a hostel for students, Dr. Lakshmanaswami Mudaliar said that it was in this hostel (Sir Theagaraya Hostel) in small hostels of this type "that real community life is possible and a higher type of leadership, can be evolved."

The Syndicate had recently recommended, the Vice-Chancellor stated, that in all new colleges 50 per cent of the students must reside in hostels. This might appear to be very difficult. But he was sure that with the enthusiasm and devotion that their Managing Committee had shown, the day would not be far off when they would realise that hostels were useful parts of colleges, especially in congested cities and towns.

The addresses had referred to the heavy burden placed on them by the University for making an endowment. He would asure themthat if to-day they were in a position to look at their colleges with any degree of satisfaction it was due to the wise decision taken seven or eight years ago that in the case of new colleges, an endowment was necessary. He added that he would try to see that the construction of their hostel was taken due note of in the demands of the Syndicate on the College for providing an endowment fund.

CONSTRUCTION OF HOSTELS

Dr. A. L. Mudaliar said that he had been considering for some time past how best to speed up the construction of hostels in various educational institutions and they in the University had come to two conclusions. The first was the co-operative form and for this they had asked the Registrar of Co operative Societies for his help. A scheme was being formulated by which the University would be in a position to lend some money to institutions so that hostel construction could be taken up. This proposal had been decided upon early this year but owing to varied circumstances the proposal was not sent up to the Government. He hoped that when this proposal was sent up to the Government next month for inclusion in next year s budget, the Government would be in a position to consider it sympathetically.

Another idea which he proposed to submit to the University authorities was that in the case of new hostels constructed by managements, part of the rental value might be taken into account in arriving at the figure to be demanded of the managements for the creation of an endowment. Possibly 50 per cent of the rental value might be taken into account.

Continuing, the Vice-Chancellor said that the Director of Public Instruction had suggested to him that besides the arts and science sections in colleges, an endeavour must be made to see that in some institutions at least, technical and technological courses of studies must be started.

These need not deal with giving training of a high order, but might give an intermediate standard of proficiency, whether in the field of engineering, veterinary science or agriculture or in any technical or technological subject. There was need for what might be called the "foreman type of education." He hoped that the suggesion would be considered, and courses would be open for Matriculates lasting two or three years which would give them practical instruction enabling them to get useful employment later. He knew there would be criticism of this proposal, but he had no doubt that the best interests of education would be served by having varied types of education.

Concluding Dr. Lakshmanaswami Mudaliar paid a tribute to the family of Sir Theagaraya and their munificence, sagacity and foresight. He hoped the Hostel inmates would be inspired by the high ideals of the Founder.

The Vice-Chancellor presented a ring to Mr. Tiruvengadam, Maistry. Mr. Ramaswami Chetty announced a donation of Rs. 2,000 from Mr. Cunniah Naidu.

* * *

Proposing the vote of thanks Mr. P. Ramaswamy Chetty said:

*Dr. Sir A. Lakshmanaswamy **Mudaliar**,*
Distinguished Ladies and Gentlemen,

If I propose a hearty vote of thanks and leave it at that, it will be but vicarious. Let me, therefore, on this occasion say a few words pertaining to this Hostel apropos the remarks made by the Vice Chancellor.

We are indeed very happy to have you Sir in our midst to declare this Sir Theagaraya College Hostel open. This Hostel ought to have been completed very much earlier, but for the serious illness with which I have been laid up. Dr. Padmanabhan who was treating me, who is fortunately present here. gave me injections not only bodily but mentally, and it is the mental injections that have been responsible for my recovery. I, therefore, deem it my duty to acknowledge with gratitude the great help he has rendered to me.

We are indeed glad for the very encouraging words which you have spoken to-day which will spur us to greater action in years to come. We are happy to note that you are going to consider the construction of this Hostel and the rent derived from it towards the assessment of the endowment that has to be made for the College. As has been explained in the report, this building may not be highly architectural in design but it is elegant and neat. We have as for as possible avoided waste in the construction andwe have been very economical. We are indeed having in our mind the remarks made by the Chief Minister when he characterised the costly buildings for colleges and hostels as unnecessary. It does not, therefore, mean that we should put up cutcha buildings. As for as possible wasteful expenditure should be avoided. The location of this hostel so near the graveyard of the Founders is another aspect which you have commended and rightly, for the spirits of the Founders will always hover over and be a great blessing to all the inmates of this Hostel.

Let me express my deep sense of gratitude for all that you have said and may posterity judge that here was a Doctor, not merely a doctor of human flesh and blood but also of human minds. Thanks.

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AT HOME AND ABROAD

By

T. D.

On the 14th of November India celebrated the 64th birthday of her great Prime Minister, Shri Jawaharlal Nehru. A glorious scholar and a gifted writer, a fearless thinker and a peerless fighter, he is the pride of India and the hope of the world. Second only to Gandhiji, he strove, with the valour and vision of the heroes of yore, for the emancipation of our beloved land from the thraldom of alien rule. As the first Prime Minister of Free India, he is putting forth herculean efforts in "ringing out a slowly dying cause, and ancient forms of party strife" and in "ringing in the nobler modes of life, with sweeter manners, purer laws". His pronouncements on the world situation bear on them the stamp of his innate moral worth and humanism. His Korean peace formula, which is engaging the serious attention of the U. N. statesman, may prove to be the 'open sesame' which will open unto us the gates of peace and prosperity. His words and deeds are exhilarating. Like Shelley's 'Skylark', he soars as he sings and sings as he soars. We wish him many happy returns of his birthday.

We are constrained to take note of a painful scene enacted on the floor of our Parliament. When the Prime Minister entered the Parliament on his birthday, he was enthusiastically cheered by all sections of the House, the Communist members alone remaining silent and sullen on the occasion. What was worse, a poem written by Mr. Harindranath Chattopadhyaya and couched in positively offensive language is reported to have been circulated among the members. We condemn such lapses with all the emphasis at our command. We are not suggesting that the Communists and the poet should have sung hallelujahs in praise of Nehruji. But with the best will in the world, we are unable to understand why they should have marred a happy and unique occasion by their indecorous behaviour. Freedom has two aspects, liberty and equality. The French Revolutionary leaders had added a third aspect to it, viz., fraternity. The reason for this addition is obvious. Democracy is government by discussion and criticism is the ozone of public life. If discussion and criticism are to serve a useful purpose, they should be suffused with courtesy of language, tolerance of spirit and fraternity of feeling. If we fail to cultivate these wholesome parliamentary virtues, our public life would degenerate to base levels.

* * *

In the first week of November, the quadrennial presidential campaign was conducted, the candidates being the Republican Dwight Eisenhower and the Democratic Adlai Stevenson. As the Supreme Commander who had led the Allies to victory in the Second World War and as the architect of the North Atlantic Treaty Organisation, Mr. Eisenhower, the idol of his nation, secured the biggest vote ever polled by any presidential candidate, carrying with him 39 states out of the 48 constituent states of the U. S. A. His resounding victory terminates the 20-year Democratic regime inaugurated by the great Franklin D. Roosevelt.

A war-weary world turns to him with faith and hope. An outstanding general of our age, he is a pacifist at heart. He hates war because he knows that the victors and the vanquished suffer alike. And so to win peace he believes in disarmament, international police force and economic and social betterment of backward areas. That is why he once urged university graduates to strive for the attainment of these goals. His exhortation to them was ; "your business is to put me out of business." We cheer him to the echo. Even

Napoleon, the greatest military genius of the modern period, had, during the last years of his captivity, realised the futility of force and uttered a sentiment which is the best explanation of his fall, viz, "Brute force has never achieved anything durable." Even more forthright is the warning in the Bible, "Those who take the sword shall perish by the sword". We are happy that at a critical period of world's history, Mr. Eisenhower has become the President of the mightiest Republic of the U. S. A. May the mantle of Woodrow Wilson fall on this pilgrim of peace and inspire him to dedicate the mighty material and moral resources of his country to the task of strengthening the foundations of world peace.

* * *

The 'Territorial Army week' was celebrated in the first week of November. Able bodied men between the ages of 18 and 35 are eligible for enlistment in this Army. They will form the second line of defence during emergencies and be used for anti-air-craft defence and communication services. In such a context the professionals will be released for front line duties.

The need for the formation of an army of this type is quite obvious. These are days of total warfare and the maintenance of a huge permanent standing army will be a drain on our national resources. A national militia or a citizen army consisting of men absorbed in the civilian and industrial life of the country but attuned to the purposes of war should be avail able for immediate mobilisation in times of crisis. Under the British rule, the citizens and the soldiers were considered to be different entities and the defence of the country was not, therefore, regarded as the concern of the former. In free India, as in all free countries, ancient and modern, there is and should be no room for such a dichotomy. The Government and the people are one and it is the sacred duty of every able-bodied person to equip himself for the noble task of defending India's freedom.

"To everyman upon this earth
Death cometh soon or late.
And now how can man die better
Than facing fearful odds,
For the ashes of his fathers
And the temples of his Gods"

* * *

In our previous issue we had recorded the heroic action of the clergymen of Ceylon in protesting against the anti-Indian policy of the Ceylon Government and urging recognition of the Indians living there as citizens. We are happy to record a similar exhibition of moral courage on the part of the churchmen of South Africa, denouncing Dr. Malan's 'apartheid' policy and calling for a 'New Deal' for the non-whites living there.

The civilised world has condemned Malanism in no uncertain terms. The Supreme Court of South Africa has snubbed him in a decisive manner. The U. N. O. has administered a sharp rap on his knuckles. Though vanquished, he argues still. The death dance of racialism is still on. But all this is only a prelude to the doom that is round the corner. We are reminded of Don Quixote's assault on the windwill. Dr. Malan will be no more successful than the irrepressible and egregious Spanish knight.

* * *

There are 20 million aboriginal people in India. The Todas, Gonds, Santals and Nagas are some of the well-known tribes. The Constitution of India lays down that the welfare of these tribes shall be a primary responsibility of the State. Gone are the days of the anthropological approach when they were treated as museum specimens, fit only for inclusion in demographic surveys. Our high-souled Prime Minister stands for a reorientation of our attitude towards this problem and has started a crusade to improve their lot and fit them into our social pattern. His recent Assam tour is an eloquent testimony to the fact that the Nehru Government stands pledged to this great task of human reclamation. One of the most memorable pronouncements of Abraham Lincoln on the question of slavery in the U. S. A. was: A nation cannot be half free and half slave. A nation cannot be half progressive

and half backward either. As long as 20 million people live beyond the pale of civilisation, we cannot escape the above reproach.

* * *

East Africa is in the head-lines now. She is in the grip of a terrorist movement called the Mau Mau. The origin of this flare-up is easily explained. East Africa, a crown colony, is under the British Protectorate. The natives are a very backward people. What with low wages and poor housing they are passing through a period of acute economic distress. Occasional displays of racial superiority are adding insult to injury. The situation is certainly full of dangerous possibilities. The natives being educationally and politically backward, their agitation has not assumed the shape of the freedom movements in Ireland and India. All the dark forces in the land have rallied under the banner of the Mau Mau Secret Society which is an unholy union of ancient witchcraft, medieval thuggery and modern gangsterism.

History tells us that repression is no remedy. We are sure that the enlightened British Government, instead of flourishing the big stick, will carefully diagnose the causes of the discontent and do justice by East Africa. The crying need of the hour is the economic betterment of their lot. After raising their standard of living, the British should aim at, and work for, a progressive realisation of responsible government for the East Africans. We hold that, as far as backward races are concerned, good Government must precede self-Government, despite the trite political maxim that good Government is no substitute for self-Government.

* *

The Governor of Madras opened a new pavillion at the Corporation Stadium on 25—10—'52. We have no doubt that this is a useful addition to the amenities of the sporting public of Madras.

At the very mention of the word 'Stadium', our mind goes back to the palmy days of the ancient Greeks. The word is derived from 'stade' which means 606 ft. A Greek city-state was covered by many stadia where Greek youths developed their brawn and blossomed out into supple and radiant men. Their healthy bodies housed healthy minds which gave to Europe and the world many exquisite master pieces of literature and science, architecture and sculpture. 'Mens Sana in corpore Sano' was their great watchword. May that be our watchword as well!

* * *

Information is now available that in August last, a Basuto chieftainess and five Basuto men had lured an African to a secluded spot and clubbed him to death. On the instruction of the chieftainess, the five men cut portions of flesh from the victim's body and then dumped the remains in the stream nearby. The object was to make medicine out of the flesh they had cut. They were then arrested and sentenced to death for committing ritual murder.

Fancy such a thing taking place in the year of grace 1952. It only shows that there are several pockets of barbarism in an apparently civilised world. Swami Vivekananda once said: Scratch a gentleman and you will find him a barbarian.

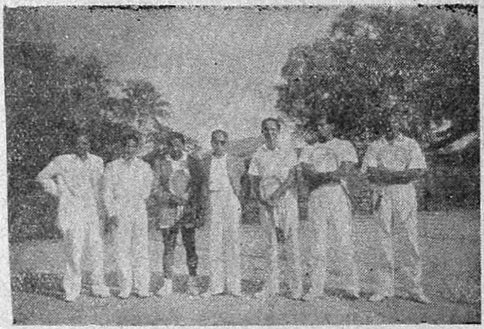
* * *

The Seventh Anniversary of the United Nations was celebrated throughout the world on 24—10—1952. Mr. Paul C. Sherbert, Public Affairs Officer, American consulate, Madras, visited our college on that day and delivered a thoughtful address on the significance of the 'United National Day'.

What is there in the U. N. O. that evokes so much of our regard and reverence? The United Nations Organisation stands for a great ideal—the ideal of a family of nations working in concert to establish peace on earth and goodwill among men. From the dim dawn of history, this ideal has gripped the imagination of man. Twenty-four centuries ago, in the din of conflict and clash of arms, was born in the mind of one of the greatest persons that ever trod this earth, a *mighty* conception, the conception of a family of nations bound together, not by hoops of steel but by the silken bonds of culture. We refer

to Alexander the Great. A consummate soldier though he was, he realised that sword could never be an arbiter in human affairs. At this end, in our times, Wendell Wilkie laboured for the realisation of the ideal of 'One World'. In between Alexander and Wilkie, we have had a galaxy of poets and philosophers, sages and servants, legal luminaries and litterateurs who have urged human beings to strive for this great ideal.

The U. N. O. started with great promise but it is now encountering many obstacles in its attempts to eliminate the causes that provoke wars. Critics are not wanting who say that the U. N. O. will go the way the League of Nations went. But we are not sceptics and cynics. The U. N. O. will succeed and should be made to succeed. No nation, whether big or small, can afford to be a hostile critic or a passive spectator of the greatest experiment to regulate human relationships. The entire material and moral resources of the whole human race must be mobilised for making it a success. The future of the world depends upon such a mobilisation.



Opening of Staff Tennis Club

<u>*Department of English:*</u>

WATCH YOUR ENGLISH!

By

M. K. S.

...MARA PUBLIC LIBRARY
2 - JUN 1965

[The Editor propose to help students to speak and write good English by a series of articles. Here is the first article.]

It has become a fad or fashion of late to decry English. Mainly sentimental reasons are behind it. The feeling in some quarters is that English should not continue in this country, the ruler having quit it Some others feel that English has stood in the way of the evolution of Indian languages, and so it should be thrown overboard forthwith. These prejudices certainly have done enough mischief already, If there is a lowering of educational and cultural standards in the country, it is due to this shortsighted policy of cold shouldering English or trying to eliminate it altogether from the curricula of school and College studies. No doubt the growth of indigenous languages has been stunted, if not stopped, by the compulsory use of English, and by the preeminence given to it in educational institutions and official correspondence. But the fault is the ruler's, and the language is not to blame.

As realists we must understand that English has taken root in our country as in the other parts of the British Commonwealth. It cannot be dislodged or displaced in a hurry. For it will cause a violent upheaval in the intellectual life of the people, whose consequences will be far-reaching and dangerous. Without western culture, it is impossible to get on in the modern world. And the study of English alone would give us access to the treasures, artistic and scientific, of western culture. So we have to make the best use of the English language and literature, particularly in our schools and colleges, to enable students to develop the literatures in their own mother tongues by comparative study, translation and adaptation or by deriving inspiration to strike out along new lines. Our respective mother tongues could be cherished, given place of preeminence in government as well as in education, both as medium of instruction and as a means of cultural development. For some of the Indian languages has fallen into desuetude and their literatures have languished. So a renascence movement is inevitable and it can succeed only with the aid of English and other classical literatures of Europe. Since we are more at home in English literature, we may acquaint our children with it even in the lowest class. That means English study must be on a par with the study of Indian languages for a long time to come, without in any way hampering or interfering with their growth.

To conclude, we cannot relax our efforts to master English. Standards must be maintained at school as well as at college despite the fact that there are two media of instruction functioning at these levels much to the confusion of the student. The tendency on the part of authority to water down syllabi or soften up standards should be given up. For we are already witness to the havoc this tendency has wrought in the study of science at the University. Scientific education particularly at the higher level has been jeopardised by the spurious cry of nationalism. Hence we have got to watch our English.

THE TRAGEDY OF ANTONIO OR SHYLOCK?

By

M. K. S.

The Merchant of Venice is partly a tragedy and partly a comedy. Starting as a tragedy, it ends as a comedy. And therefore it has been called a tragi-comedy. There are two stories primarily woven into it, the story of Antonio and the story of Bassanio. In the former story Antonio is the tragic hero, while Bassanio, his friend, is the hero of the romantic comedy. If Shakespeare had taken the story of Antonio to its logical conclusion, Antonio would have met with tragic death at the hands of his enemy, the Jew. In that event the play would not be what it is, a tragic-comedy, but would have become predominantly tragic. The character of Antonio would have been transfigured by his great sacrifice for the sake of friendship. Possibly the Jew acting as the avenger of an ostracised and downtrodden community would have plunged his knife deep into the heart of Antonio in his rash fury, resulting in his immediate death. In such a case, the trial scene would have ended in confusion, the judge pronouncing the sentence of death on the murderous Jew. And the same would have ended with Act IV unless the resourceful Shakespeare had imposed a fifth act on it different from the one that now concludes felicitously the dramatic action.

Shakespeare, however, was in no mood to turn The Merchant of Venice into a tragedy. This is proved by the fact that he gave a sudden twist to an action that was developing into a tragedy, and terminated it as a romantic camedy with all the dexterity and inimitable skill of genius. Secondly, Shakespeare realised, as he was building up the plot of The Merchant of Venice, that the elements of tragedy inhered more in the character of the Jew than in that of Antonio. The Jew as the villain of the drama should have been shaped into a monster of greed and bloodthirstiness. But instead we find him rising to heroic heights in resisting passively the wanton and savage tyranny of the Christians. It is the Jew who bears the cross though the Christian worships it.

The humaniarian Shakespeare exposes the brutalites practised on the Jewish race by his own co-religionists with fervour appropriate to a true follower of Christ, who had said nearly 2000 years ago " Love thy neighbour as thyself". The dramatist's language would move a heart of stone, and in fact turns all our affection and regard for Antonio, the ideal friend, into gall and wormwood. Never before the representative of an oppressed people either in history or literature had revealed with such poignancy and depth of feeling the humiliation and outrage man experienced at the hands of his fellow man.

" Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? "

If Shakespeare had developed the character of Shylock on these lines, and not emphasised his inveterate purpose of revenge motivated by the law of their leader Moses. " A tooth for a tooth, an eye for an eye", he would have made him a hero and a tragic hero at that. Allowing the fantastic quibble of Portia to sway the judgement of the arbiter, the Jew

should have been sentenced to death with 'a halter gralis', and his property confiscated to benefit the spend thought Christians.

It is a thousand piites that the Jew, who earlier has towered in the Promethean grandeur that invests the fearless defender of human rights, shrinks unrecognizably into an abject creature cringing before the Christians for mercy and pleading for his life andthe restoration of his property with bated breath and whispering humbleness. Shakespeare has truly sacrificed this tragic character to the exigencies of plot construction. Morover there was the dramatic tradition established by Marlowe and others, which had figured the Jew as an unmitigated monster. Shakespeare was constrained to follow it. Nevertheless the dramatist's bondless sympathy for a section of suffering humanity cleared his vision and enabled him to view the Jew in the light of a tragic hero.

If Shakespeare had sent the Jew to his death for merely claiming a pound of Antonio's flesh as a penalty for forfeiting the bond, the drama would have ended as a tragedy. And the Christians would not have celebrated their triumph as they do now in the fifth Act. In this case also the fifth Act would have been different. So avoiding both the possibilities, and more intent on emphasizing the comic aspects of the play, Shakespeare produced a tragi-comedy out of the action. No wonder we smile at the smugness and self-conceit of an otherwise lovable man like Antonio, and laught at the antics of Shylock, when he is scandalized by the news of his daughter scattering his hoarded wealth in pursuit of pleasure.

There is no doubt the fifth Act with the episode of the rings was a brilliant after thought. The ring episode has its genesis in the fourth Act, and serves as a link between the fourth and fifth Acts. Yet we feel that the dramatic action ends with Act IV, the fifth Act being a brilliant superimposition. By itself it is a thing of beauty. We reach in it the highwater mark of romance. The aisurdities and follies of man are drowned in the celestial music of the final scene, and we drift into a dream world of love and laughter, splashed with the silvery light of a fairy moon, in which there is no place either for the tragedy of Antonio or Shylock.

'ULYSSEES' AND THE SPIRIT OF THE AGE

By

M. K. S.

Tennyson lived and wrote in the nineteenth century. Truly he was a Victorian. The age of Queen Victoria was an age of moral grandeur, political emancipation and scientific advancement. Art no doubt flourished but it was touched by sweet domesticity on the one hand and tempered by the passion,

> "To follow knowledge like a sinking star,
> Beyond the utmost bound of human thought"

Tennyson strikes these two notes in 'Ulysses', one of his most artistic of poetical compositions. The sweet domesticity of Telemachus mingles with the strange spirit of adventure that inspires his father Ulysses. Love of home cannot be better expressed than in the following lines:

> "Most blameless is he, centered in the sphere
> Of common duties, decent not to fail
> In offices of tenderness and pay
> Meet adoration to my household Gods"

A parent's fondness for and devotion to his child is equally well expressed in Ulysses' words:

> "This is my son, mine own Telemachus
> To whom I leave the sceptre and the isle
> Well loved of me"

The key-note of the poem 'Ulysses' however is adventure. Ulysses, the ancient Greek warrior, embodied the questing spirit of man. Naturally Tennyson has adopted him as his hero, and woven his own lyric about him. Englishmen in the reign of Queen Victoria, enjoying a life of uninterrupted peace and unbroken prosperity, sometimes yearned for a change. They felt like Ulysses:

> "How dull it is to pause, to make an end
> To rust unburnished, not to shine in use."

There was the far-flung British Empire over which they could roam with hungry hearts seeing and studying

> "Cites of men
> And manners, climates,
> Councils, Government."

and sometimes becoming an essential part of them. Dangers and difficulties they defied with free hearts, free foreheads. Rather 'with a frolic welcome' they 'took the thunder and sunshine'. They were out "to drink life to the lees". Naturally they could not rest from travel, and experience beckoned to them like an arch wherethrough gleamed the untravelled world.

It was not only in the physical realm alone that the Victorians craved for new experience. They explored the realms of knowledge particularly, the newly discovered realm of science. The marvels of science stimulated their spirit of inquiry. Astronomers gazed at the stars. And Ulysses the Victorian also would go sailing beyond the sunset and the baths of all western stars. Physicists pried into the secrets of mother-earth and like Ulysses they found that every hour actively spent was 'A bringer of new things'. Politicians propounded the new theory of democratic government in which individual man was given all honour and preminence; statesmen strove with gods to accomplish 'Some work of noble note'. They wished to mould a new order of men

> "Strong in will
> To strive, to seek, to find and not to yield".

Thus Ulysses is depicted as a Victorian to his finger tips. He is the typical man of action. He must be always on the move. He hates to hoard and sleep and feed. His name has become a synonym for adventure. More than that he is a philosopher, a seeker after knowledge. In fact he philosophizes on human experience as the gateway to knowledge divine. As adventurer-philosopher he is determined to pursue this object till he attains it, namely "touch the Happy Isles. And see the great Achilles". This was the spirit of the Victorian age, and Tennyson has rightly embodied it in Ulysses.

LAMB AS AN ESSAYIST

By

M. Sreeramulu, M.A.L.T.

Introduction:—Lamb is perhaps the most lovable of all English essayists. Wordsworth, who knew him well, called him 'gentle-hearted'. And though Lamb himself disliked to be called gentle, the epithet has stuck to his name. There are many factors which contribute to this unique position that Lamb holds among English writers. From the point of view of subject-matter Lamb's essays are on the lines of those of Addison and Steele. Lamb too wrote 'character sketches' in the manner of his famous eighteenth century predecessors. However, while Addison and Steele wrote on the fashions and follies of the times for a select set of readers, Lamb appealed to a more intellectual group by means of his essays which were at once quaint and sweet. Steeped as he was in Elizabethan, Jacobean and Caroline literatures and loving as he did such 'original-brained' authors of the seventeenth century as Robert Burton and Sir Thomas Browne, Lamb could not but adopt their quaint style. However, he was too original an author to be tied down to mere imitation. His genius for reminiscence, his wonderful skill for blending humour and pathos and his humanity and sweetness have made his essays unique in literature. And it is perhaps for this reason that the 'Essays of Elia' are a first favourite with discriminating readers.

His genius for reminiscence:—Lamb's essays are so full of reminiscences that a biographer of his can get all the material for his work from them alone. For instance in 'Old Benchers' he talks of his birth and parentage, in 'My Relations' he tells us abont his elder brother, in 'Christ's Hospital' he describes his boyhood and school-days, in 'Old China' he gives an account of his early struggles with poverty, in 'The Praise of Chimney-sweepers' he reveals his affection for the poor 'innocent blacknesses' and in 'Mackery End' he paints a delicate portrait of his sister, Mary, and describes a journey he undertook with her to the residence of their 'out-of-date' relations in Hertfordshire. In other essays we may read of his experiences during a severe illness, the drudgery of his office-work and his relief when he finally retired from his official duties and his first literary beginnings. So Lamb's essays are largely autobiographical. He allows his memory to play upon persons and places and records his recollections and impressions in his inimitable way. This reminiscential quality of Lamb's essays makes them intensely personal. Lamb relates in his essays his own reactions to certain situations in his life. He takes the reader into his confidence and tells him the inmost secrets of his life. But the pictures he presents are recollections born out of his memory. They are based on his 'intellectual imagination'. They are no doubt idealised, for Lamb does not care for crude realism. He is content with an idealisation of the real. We have to remember at the same time that sometimes Lamb writes in a playful vein. He introduces pure inventions into some of his essays. For instance, the story of the poor little chimney-sweep, found sleeping in the state bed at Arundel castle is fictitious. But Lamb himself has warned us in 'All Fools' Day' that if we stretch his meaning too far we would be dubbed April Fools.

His affection for women and children:—Nowhere in English literature do we come across such genuine affection for women and children as in the essays of Elia. In 'Modern Gallantry' Lamb tells us of his first employer, Joseph Paice, who was as courteous to an aged market-woman as to the most distinguished lady in society. Again in the same essay Lamb informs us how he learnt from his lady-love, 'Alice Winterton', that he should first respect all women, if he desired to win her love.

Lamb's love and passionate longing for children are revealed in his exquisite essay 'Dream Children'. In this account of a brief reverie he talks of children that might have been his, if he had been more lucky in life. The little Alice and the young John of this essay are truly children born out of Lamb's imagination. The feeling of what might have been, which suffuses the essay, makes it most poignant. The same love for children is shown in 'The Praise of Chimney-Sweepers'. The 'tender noivces blooming through their first nigritude' stir up his feelings of sympathy and affection. He remembers the delight with which as a boy he used to rush out of doors to catch a glimpse of a little sweep standing triumphant on a chimney-stack with his brush in his hand, as if he were a triumphant general waving the flag of victory over a fallen citadel. Later on in life Lamb must have noticed the penniless little boys standing by the roadside with their heads pendent over a basin of boiling sassafras trying to satisfy their sense of smell at least. The large-hearted Lamb must have sympathised with their hard lot in life. What he saw made a deep impression on his mind and he paints this sad picture in words which would pierce even hearts of steel. He appeals to his readers to be generous to these 'dim spots' so that they might satisfy their hunger and thirst before proceeding to do their arduous work.

His humanity:—Lamb lived with malice toward none and charity for all. He had unbounded sympathy for the poor, the sick and the suffering. This humanity of his is shown clearly in his essays. In 'Poor Relations' Lamb actually starts off in a witty vein. It looks as if he cannot bear the sight of these social parasites. But his humanity overcomes his wit and the essay ends on a pathetic note. This real sympathy for the poor can be seen in 'The Praise of Chimney-Sweepers'. Lamb describes vividly how the 'hard-handed' artisan drinks and blesses saloop, the poor man's darling, on his way to work in the small hours of the morning.

The humour and Pathos of his essays:—Laughter is not far from tears in Lamb's essays. This is the natural result of the life that Lamb lived. He was the constant companion of his sister whose mind was obscured by a touch of insanity. For her sake he remained single and the sacrifice that he made was heroic in the extreme. So he was rather melancholy right through his life. However, he was extremely sensitive and understood the incongruities of life. This is the source of his humour. For instance he gives us the picture of poor little sweeps longing for saloop. This description is indeed humorous. But his genuine afiection for them makes him feel in sympathy with them. Hence there is a touch of pathos in this word-picture and we have a blending of humour and pathos.

Conclusion:—Thus Lamb is a deligh ful writer of essays in which sweetness and sadness are found side by side. He is no doubt quaint in his style and uses strange turns of expression which are modelled on the 'beautiful obliquities' of his favourite author, Sir Thomas Browne. He is fond of archaisms too and quotes freeiy from the Bible and the Old authors. In spite of it all his essays are the best examples of Poetry in Prose, for they are full of mellow feelings which are the outpourings of a kind heart.

★

THE GENIUS OF CHARLES DICKENS--A STUDY OF "PICKWICK PAPERS"

By

K. S. Narasimhan, M.A.,

Charles Dickens stands pre-eminent among the English novelists of the nineteenth century: he is one of the greatest novelists in the English language. He began the "Pickwick Papers" at the request of a publishing firm. This novel was published as a serial in monthly numbers. Before the work was half done, Dickens had risen to a height of popularity rarely equalled in literary history. On the whole this has remained the most general favourite of all his works and the supreme comic novel in the English language.

The "Pickwick Papers" is a comic account of a certain Mr. Pickwick and his friends. Mr. Pickwick was the permanent Chairman of the 'Pickwick Club', which was founded by himself. The club was supposed to work for the 'advancement of knowledge and the diffusion of learning'. The object of the club was thus very high sounding. But really the members discussed and quarrelled about the most trifling affairs. A new branch of the club was then formed under the title of "The Corresponding Society of the Pickwick Club". Besides Mr. Pickwick the other members of the society were Tracy Tupman, Augustus Snodgrass and Nathaniel Winkle. Their duty was to travel round England' study men and manners and forward from time to time true accounts of their observations and investigations to the Pickwick Club in London. It is from such reports that this comic history is supposed to have been compiled.

We may now proceed to examine the merits of this work which has earned an immortal name for the author.

Dickens's one peerless gift was his rich and inexhaustible humour. This shows itself so admirably in the "Pickwick Papers". It is indeed very interesting to trace the source of this humour in him. This appears to be the product of two gifts. In the first place, Dickens had a very keen power of observing men and manners. Like every genius he saw the world around him as if it was a fresh experience. This power was so sharp and accurate that it appears as though he got his impressions through inspiration. The amorous exchanges of Tracy Tupman and the spinster aunt, Mr. Pickwick's encounter at the boarding school at Bury St Edmunds, the scene in which Mr. Pickwick and his friends are tried before the magistrate, all these illustrate the author's marvellous power of observing and desceribing character and situation.

His descriptions are not, however, a mere reproduction of his observations. He had an exquisite faculty of conceiving new humorous strokes and touches of character as well as situation. This was the second aspect of his humour. This quality increased the laughable effect. More than this, it breathed an atmosphere of novelty and realism into the characters and situations. The immortal Mr. Pickwick best illustrates this quality. The traits in him are so fresh that today, after more than a hundred years, he still continues to amuse us; he has almost become an historical personage.

This humour, born of a marvellous power of observation on the one hand and a creative faculty on the other, is neither gloomy nor offensive. It is touched with a tenderness and pathos. While he inspires us with laughter he draws tears also. He achieves this remarkable effect of combining comedy and pathos by a lively caricature on the one hand and a poetic imagination on the other. His comic figures amuse him first. Then as he proceeds depicting

them, he develops a love for them. Mr. Pickwick is a good-natured gentleman But he possesses this good nature to an exaggerated degree. It is because of this that he gets into a series of awkward situations. Thus he is thoroughly ridiculous at first sight. But as we learn more about him and find that he is a very kind-hearted gentleman, entirely unsuspicious by nature and always ready to help everybody, we begin not only to like him but also to regard him as a worthy gentleman. We cannot then help sympathising with Mr. Pickwick in his embarrassments.

So far we observed only one side of Dickens's portraits, namely, the comical side. Looking at his method of characterisation in general, we find that there is a characteristic peculiarity about it. The great masters of characterisation like Shakespeare, analysed and developed their portraits progressively. Consequently we find in these character movement and growth. But Dickens's technique was something different. His method was to catch certain peculiar traits in a character and touch upon them repeatedly. By this method the character became real and individualistic, though without a deep inner life or development. For instance, Mr. Pickwick in his good nature and peculiarities, remains on the whole unchanged throughout the story. But these traits are so often retouched that he becomes more and more recognizable and individualistic. The change, if any, that appears in his character is not really a development. It is only that we get better acquainted with him and come to know more about him.

As regards Dickens's manner of writing, we may say that it is as original as his matter. In a life of continual struggle with poverty and debt, he came into contact with the humblest classes of people. He thus became thoroughly acquainted with popular speech and reproduced it successfully. The words and sentences in his often ungrammatical style are full of life. He also uses very effectively the elliptic expressions in ordinary talk.

The absence of a regular plot in the novel cannot be counted as a serious defect. It was published as a serial in a desultory manner. The author himself did not attempt to knit together the several chapters into an organic story. As he said " what they are they were designed to be ".

Dickens's general view of life is remarkably cheerful and healthy. This is reflected as much in his "Pickwick Papers" as in his other works. He is full of warmth and goodness. His age was corrupted by a spirit of low commercialism and bad tastes. He called men back to laughter and kindliness and taught them to take a healthier view of life.

Thus Dickens stands as one of the most entertaining and instructive novelists in the English language. With a unique power of conceiving and presenting characters and situations, he displays a genius rarely exampled in literary history.

★

'SHE STOOPS TO CONQUER'—AN APPRECIATION

By

K. S. Narasimhan, M.A.,

In order to appreciate fully Goldsmith's powers as a dramatist, we should know something about the nature of drama, particularly comedy, in his days. A new species of dramatic composition was then very popular. In it the virtues of individuals were represented but not their vices. Likewise the sufferings of men were exhibited but not their faults. The characters were, as a rule, exceedingly good and generous. Moreover there was no humour in the play. We can easily imagine what kind of appeal this type of comedy will have. It will be full of affectations but it will not be true to life; for in life we see both good and evil, virtues and vices. Consequently the play will be dull and uninteresting. Such indeed was the comedy of the day; in its structure, characterisation and style it was unrealistic and hence unconvincing. This kind of comedy was called sentimental comedy as it was concerned mainly with human sentiments or feelings.

It was Goldsmith who first exposed the absurdities of the socalled sentimental comedy. He showed that real comedy was not the one which dealt with human virtues and sufferings only but the one which dealt with human vices and follies also. This achievement is best illustrated in his "She stoops to conquer". This play was produced in 1773 and ever since then it has proved very popular. Even today it remains one of the pleasantest and most amusing plays that the English stage has ever seen. This he achieved as much through his highsense of humour as through his thorough knowledge of human nature.

We may now proceed to examine what makes the play so remarkable and interesting. The first characteristic that strikes us on reading the play is its rich and natural humour. A thread of unalloyed humour runs through the whole play, in its characters and incidents. A sense of humour is really a power to perceive what is unbalanced or ludicrous in a person or incident. Goldsmith possessed this power to a remarkable degree. What is more remarkable is that, though he spent his life in distress, his genius was not stained with coarseness or vulgarity. Therefore we find his humour to be delicate and also pure.

We may next consider the structure of the play. A good dramatic composition should have what is called unity of plot. That is to say, the several parts of the story should be so closely united as to form an organic plot. This condition has been very well fulfilled in "She stoops to conquer". The comic situations are so admirably woven together, that the play gives a unity of effect. The story is based on the mistaking of a house for an inn by young Marlow. The plot revolves round the love episodes of Miss Hardcastle and Marlow on the one hand, and Miss Neville and Hastings on the other. The various incidents are closely woven round these love episodes. For instance, the humorous spectacle of the clumsy servants at Hardcastle's, the treatment of Mr. Hardcastle as an inn-keeper and the ducking of Miss Hardcastle into the horsepond have all a close bearing on the main story. Thus the situations in the play, besides being highly humorous, lend a structural unity to the plot.

Objections may be raised against some improbabilities in the play. At the outset it may be objected that the mistaking of a house for an inn is improbable. But here we must remember that this leading incident, namely, the mistaking of Mr. Hardcastle's house for an inn, was based on a blunder of the author

himself. This is enough to show that such a mistake was possible in those days. Again, young Marlow's failure to recognise Miss Hardcastle when she reappeared as the barmaid may be pointed out as unlikely. But this and any other similar 'defects' found in the play are not really thought of on the stage. Indeed we are apt to overlook them in the peals of laughter with which we greet scene after scene in the play. Thus this play has not only unity of structure but is also quite convincing. In other words, it has an atmosphere of realism which is essential for a good drama.

A play composed merely of such funny incidents is liable to become a farce, if the characters are not properly drawn. That is to say, a true comedy, besides presenting funny incidents with a unity of composition, should portray life like and amusing characters. In "She stoops to conquer" we have such characters. In fact the characters are the main source of amusement in this play, as they are themselves the cause of the incidents; it is what is ludicrous or unbalanced in each character that produces the funny incidents. For instance, it is because of his doublesided nature that Marlow gets into ridiculous situations in his relationship with Miss Hardcastle. Again it is because of her selfishness and greediness that Mrs. Hardcastle gets into very awkward situations. In other words, it is in the characters themselves that the richest humour lies. Moreover, besides being amusing, these characters are also true to life. In creating them Goldsmith has displayed an extraordinary insight into human nature. Tony Lumpkin, a frequenter of the "Three Jolly Pigeons", idle and ignorant but cunning and mischievous, is but a representative of the class of boys coddled and spoiled by their mothers. Young Marlow, one of the most bashful and reserved young fellows in the country, can "address a lady in private and deny it in public". Such men are not uncommon even in present day society. Mrs Hardcastle is a passionate lover of London fashions. When we find that she could learn the fashions only at secondhand through scandalous magazines and gossip, we laugh at her but we do not feel that there is anything unreal about her. Miss Hardcastle, delightful and vivacious, is a typical girl of the eighteenth century and perhaps of all time. And again how welcome is Diggory with his broad vein of rustic humour! He speaks very little. But his words 'Ecod, your worship, I never have courage till I see the eatables and drinkables brought ups' the table, and then I'm as bauld as a lion', and in fact every word he speaks, will ever remain in our memory. Thus, in this play we have a splendid assemblage of characters who are not only amusing but are perfectly life-like.

In "She stoops to conquer" Goldsmith thus made history by completely blotting out the unnatural type of sentimental comedy and establishing real comedy. He richly deserves all the praise he has received in the realm of literature.

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LAMB'S CHARACTERISATION OF BRIDGET ELIA

By

T. K. Sudhindran, B.A. (Hons.)

Charles Lamb's private life was an epic of self-sacrifice. It was a life dedicated to the protection of his unfortunate sister who was subject to fits of insanity. He had seen the tragic consequences of his sister's mental derangement. Further his disappointment in love cast a gloom over his life. The under current of pathos that runs through most of his writings had perhaps its origin in these circumstances.

In his portrait of his sister there is an instinctive sympathy that is part of his own humanity. Within a short space he has drawn a portrait that is so true, life-like and real that it will live for ever.

Charles and Mary Lamb had been living together. Even in a state of 'double singleness' they were tolerably happy. Even though he was doomed to lead the life of a bachelor he does not complain about it. This reveals a true heroic spirit. From his essay "Dream children" we are able to realise that he wanted to marry Ann Simmons whom he loved. In that delightful essay Lamb creates a world of his own where he is represented as a father with his children around him listening to his story. Fate had decreed that it should not be and Lamb accepted it without discontent

Generally the brother and sister lived in harmony with mutual sympathy and understanding. Once in a way they disagreed. But Lamb says that it should be like that. Among near relations there should be "occasional bickerings". Even though their tastes differed, they both loved to read books. He liked eccentric writers like Burton and Browne. Whatever was strange, unusual and odd appealed to him. Mary Lamb was satisfied with fiction and stories of adventure whether they were good or bad. She never liked anything that was odd or bizarre.

In matters of faith she was never fanatical. She had a strong and instinctive sense of what was right and that persisted throughout her life time. She kept her mind open to the ideas and philosophies expressed by free-thinkers and leaders and disciples of novel philosophies and systems. But her faith acquired in childhood in what was good remained unshaken. In other matters also she had an unerring sense of what was right. On all questions of moral points or upon something proper to be done or let alone she always had a much better idea of what was appropriate.

Lamb does not commit the mistake of making his portrait onesided. He touches "upon the foibles of his kinswoman with a gentle hand". She had the bad habit of reading in company. At such times she would be so absorbed in her reading that she would say yes or no without fully understanding the nature of the question. This kind of behaviour was far from being polite. The small troubles in life vexed her and made her nervous. But in the greater issues of life she rose to the occasion with more than the ordinary presence of mind.

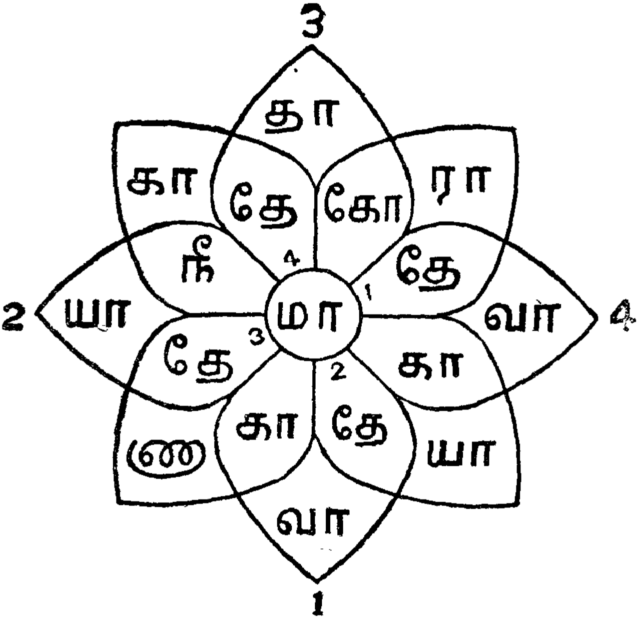
Mary Lamb did not have many of the so-called accomplishments which go with education. She was not properly educated in the narrow sense of the word But she had an education which was different and perhaps better. Quite early in life she had at her disposal a good library of English books. She was able to read whatever books she liked. This made her widely read and enlightened. Charles Lamb humorously remarks that even though this kind of training might not give women the accomplishments necessary to obtain suitable husbands it would make them excellent old maids.

The minor difficulties of life worried her but when some serious trouble confronted him, she would prove to be a true comforter. If she did not always share your trouble she would increase your satisfaction on the pleasanter occasions of life. Lamb found her a good companion to be at a play with or upon a visit. But she was at her best when she went on a visit with him.

: : கமல பந்தம் : :

புலவர், கே. சந்திரசேகரன், M.A., B.O.L., B.T.

திருவேங்கடேஸ்வரர் வணக்கம்



மாதே வரயாகா! மாதேவா
மா! தே வாஞகா! மாதேயா!
மாதே யாகா! நீ மாதே! தா
மா! தே தாராகோ மாதேவா!

[பதவுரை]

மாதே வாயாகா

மாது ஏ வாய் ஆகா! = திருமகளுக்கே வாய்த்த திரு மார்புடையவனே!

மாதேவாமா

மா தே ஆ(த்)மா! = எமக்குப்பேரருள் வழங்கும் பரமாத்மாவே?

தேவாஞகா

தே வாழ் நாகா! = (கண்கண்ட) தெய்வமாக விளங்கும் திருவேங்கடநாதனே!

மாதேயா

மா தேயா! = (மெய்யடியார்களுக்குச் சாலோக முதலாகிய) பெரிய பதங்களை யருள்வோனே!

<u>மாதேயாகா</u>

மா தேயா கா=(i) *மாயா தேகா !=மாயாத (ஞான) சொரூபியே !*

(ii) *மாயாதே கா !=(எம்மை) இறவாமல் காப்பாற்றுவாயாக !*

<u>நீமாதே</u>

நீ மா தே *!=நீயே ஒப்பற்ற தெய்வம் (ஆதலால்).*

<u>தாமா</u>

தாமா *!=(தமமென்னும் மாயையை நடத்துவோனே ! துழாய் மாலையை யணிவோனே !*

<u>தேதாராகோ மாதேவா</u>

(i) **தே தா ராமா** *!=(அடைக்கலம் புகுந்தோரை) யருள் தந்து ஆட்கொள்ளும் ராமமூர்த்தியே !*

(ii) **தே தா கோமா** *!=(அ) கருணையினாலே அன்பனுக்கு கீதோபதேசம் செய்த இராஜ மூர்த்தியே !*

தே தா கோ மா *!=(ஆ) தேவர்களது இடர்கெடுத்தருளுதற்குச் சிறந்த நரசிங்காவதாரமாய் வந்தவனே !*

(iii) **தே தா தே** *!=(எல்லாவுலகங்களையும் படைக்கும்) பிரம்ம தேவனைத் தந்த தெய்வமே !*

ஆ *!=உன்னுடைய அருட் பெருமையை என்னென்று சொல்லுவோம் !*

[*பொழிப்புரை*]

லோக மாதாவாகிய திருமகளுக்கே வாய்த்த திருமார்புடையவனே ! எமது உயிர்க்குயிராயிருந்து பொருள் வழங்கும் பரமாத்மாவே ! மலபந்தமுடைய யாங்களெல்லாங் கண்ணாரத்தரிசித்து உய்வதற்குப் பிரசித்தமாக விளங்கும் திருவேங்கடநாதனே ! சரியை கிரியை முதலாகிய மார்க்கங்களினாலே வழி படுவோர்க்கெல்லாம் சாலோக முதலாகிய பதமுத்திகளை யருளும் பரமனே ! பரமஞான சொரூபியே ! நீயே நிகரற்ற தெய்வமாகலின் எம்மையிறவாமல் காப்பாற்றுவாயாக ! உயிர்களின் க்ஷேமத்திற்காகப் பிரகிருதி மாயையை நடத்தும் சமர்த்தனே ! பரிபூரணத் தன்மையை விளக்கும் துழாய் மாலையை யணிவோனே ! தன்னைச் சரணடைந்தாரை யாதரிக்க ராமமூர்த்தியாகவும், கீதோபதேசஞ்செய்து பூபாரத்தைப்போக்க ராஜமூர்த்தியாகவும், தேவர் அடியார் முதலியோரது இடர்களைப்போக்க நரசிங்கமூர்த்தியாகவும் வந்தவனே ! (எல்லா வுலகங்களையும் படைக்கவல்ல) பிரமதேவனை (யுந்திக் கமலத்தில்) தோற்றிய தேவதேவனே ! உன்னுடைய அருட்பெருமையை யாம் அளவிடுச்சொல்ல வல்லோமோ ! அல்லேம் ஆதலின், எம்மை எவ்வகையானும் உய்யக்கொள்ளுதல் நின்னுடைய பாரமேயாம்.

[*குறிப்புரை*]

மாதேவாமா = (i) *மா+தேவா(த்)மா* (ii) *மா+தே+ஆ(த்)மா.*

மாதேயாகா=(i) *மாயா+தேகா.*

(ii) *மாயாதே+கா.*

(தேதா)ரா கோமாதே = *தேதா+ராகோமா+தே=(அ) தேதா+ராமா*

(ஆ) தேதா+கோமா

(இ) தேதா+கோ+மா

(ஈ) தே+தா+தே.

ஆகம்-மார்பு ; நாகம்-மலை ; தேயம்-இடம் (உலகம்) ; மா-எமக்கு, பெரிய, சிறந்த, விலங்கு ; தாமம்-மாலை ; தமம்-இருள் ; தாமம்-(இருளுடைய மாயை) ; தே-அருள், தெய்வம் ; கோமான்-தலைவன் ; கோ-சிறந்த ; தா-கொடு, குற்றம் ; தா-தபு, கெடு.

(இச்செய்யுளின் பொருள் முருகக் கடவுளுக்கும் பொருந்தும்)

రసతరంగిణి

(గతసంచిక తరువాయి)

శ్రీ తిమ్మావఝ్ఝల కోదండరామయ్య.

కాలవిమర్శము (Time-Analysis)

ప్రతిమానాటకమునం దున్న యేడంకములలోను బదునాలుగేండ్ల కాలవ్యవధిలో జరగిన రామాయణకథ యభివర్ణింపఁబడి యున్నది. స్థాపనలో సూత్రధారుఁడు శరత్కాలమునుగూర్చి ప్రస్తావించుటచేత శ్రీరామచంద్రుని పట్టాభిషేకము శరత్కాలమునందు జరుగ నుండె నని తెలియుచున్నది. పట్టాభిషేక మే దివసమున జరుగునటుల నిశ్చయింపఁబడెనో యా దివసముననే శ్రీరామచంద్రుఁడు సీతాలక్ష్మణులతో నరణ్యముల కేఁగును.

ద్వితీయాంకమున దశరథమరణవృత్తాంతము తెలుపఁబడినది. దశరథమహారాజు మంత్రి యగు సుమంత్రుఁడు శృంగిబేరపురమున శ్రీరామచంద్రుని, సీతా లక్ష్మణులను వదలిపెట్టి తిరిగి యయోధ్య చేరిననాఁడు దశరథుఁడు మరణించును. కనుక ప్రథమాంకమునకును, ద్వితీయాంకమునకును మధ్య నథమపక్షము రెండుమూఁడు దినముల కాలవ్యవధాన మయినను నుండి యుండు నని యంగీకరింపవలసి యున్నది.

తృతీయాంకమున భరతుఁడు మాతులగృహమునుండి యయోధ్యకు మరలి వచ్చుచు నుపాధ్యాయుఁ డగువసిష్ఠమహర్షి పంపినసందేశముచొప్పున నగరబాహ్యప్రదేశమున నొక కొంతకాలము విశ్రమించును. వసిష్ఠుఁడు చెప్పి పంపినమాటలనుబట్టి యా నాఁడు కృత్తికానక్షత్ర మని తెలియుచున్నది. రామాయణమున శ్రీరామ పట్టాభిషేకము 'పుష్య' నక్షత్రమునాఁడు జరుగునటుల నిశ్చయింపఁబడిన దని తెలియవచ్చుచున్నది. దీనినిబట్టి భరతుఁడు శ్రీరామచంద్రుఁ డరణ్యముల కేఁగిన పిదప నిరువదిమూఁడు దినములకు మాతులగృహమునుండి యయోధ్యకు మరలి వచ్చె ననియు, దశరథుఁడు మరణించి యప్పటి కించుమించుగా నిరువదిదినము లయి యుండు ననియు నూహింపనగుచున్నది. కాని యప్పటికే ప్రతిమాగృహమున మృతుఁడయినదశరథమహారాజులుంగారి ప్రతిమయు నెలకొల్పఁబడె ననుటచే ద్వితీయతృతీయాంకములకు నడుమ నథమపక్షము రెండునెలల కాలవ్యవధాన మయినను నుండఁదగు ననిపించుచున్నది.

తృతీయచతుర్థాంకములకు మధ్య కాలవ్యవధాన మత్యల్పము. భరతుఁ డయోధ్యనుండి ప్రయాణమై చిత్రకూటము చేరునాఁటి కెన్ని దినములు పట్టునో యన్ని దినముల వ్యవధాన మారెండంకములకును నడుమ నుండు నని యూహించుట యసమంజసము కాదు.

పంచమాంకమున దశరథుని యనుసంవత్సర శ్రాద్ధవిధి యామఱునాఁడు జరగవలసి యుండినట్లు స్పష్టముగాఁ దెలుపఁబడియున్నది. సీతాపహారము దశరథుని యనుసంవత్సరశ్రాద్ధదివసమునకుఁ బూర్వదివసమునాఁడు సాయంకాలము జరగినది.

పంచమాంకషష్ఠాంకములకు మధ్య నున్నవిష్కంభములోనికథ పంచమాంకకథ జరగినవెంటనే యా దినముననే జరగినది. షష్ఠాంకములోని కథావృత్తాంత మాపిదపఁ జాలనాళ్ళకు సంబంధించినది. అందు సుమంత్రుని మాటలనుబట్టి సీతాపహరణము జరగినపిదప శ్రీరామచంద్రుఁడు చిత్రకూటమును వీడి సీత నన్వేషించుచుఁ గిష్కింధ చేరె ననియు, నచట సుగ్రీవునితోడి మైత్రి సంపాదించి యతని సోదరుఁ డగువాలిని సంహరించి సుగ్రీవుఁడు కోలుపోయిన రాజ్యమును, సతిని దిరుగ నతనికి లభింపఁజేసె ననియుఁ దెలియుచున్నది. కనుక షష్ఠాంకప్రారంభమున నున్న విష్కంభమునకును, షష్ఠాంకమునకును మధ్య నున్న కాలవ్యవధాన మెంతో స్పష్టముగాఁ జెప్పుటకు వీలులేకున్నది. కొన్ని సంవత్సరముల వ్యవధాన ముండు ననుట మాత్రము సత్యము.

సప్తమాంకమున శ్రీరామచంద్రుఁడు రావణుని సంహరించి యయోధ్యకు మరలి వచ్చుచుండును. ఇప్పటికిఁ గైకేయి తనవరములలోఁ బేర్కొనిన పదునాలుగేండ్లు పూర్తి యయినది. కనుక షష్ఠాంకసప్తమాంకముల మధ్య

గూడఁ గొన్ని సంవత్సరములు గతించి యుండు నని యూహింపఁదగును. తుదకు సప్తమాంకమున శ్రీరామ పట్టాభిషేకము మహావైభవముగా మునిజనసమక్షమున జరగును.

ఇట్లు ప్రతిమానాటకమున నాటకకథాగమనమునకు (Action of the play) పదునాలుగేండ్ల కాలవ్యవధానము పట్టినది.

స్థలనిర్దేశము (The place of action)

ప్రథమ, ద్వితీయ, షష్ఠాంకములందలి కథ యయోధ్యలో రాజాంతఃపురమునను, ద్వితీయాంకకథ యయోధ్యానగర బాహ్యప్రదేశమున నున్న ప్రతిమాగృహమునను, చతుర్థ, పంచమ, సప్తమాంకములయందలికథ దండకారణ్యమునందలి జనస్థానమునందును జరుగును. షష్ఠాంక ప్రారంభమున నున్న విష్కంభముకూడ జనస్థానమునందే జరగును.

రసనిర్ణయము (The main sentiment in the play)

నాటకములలో శృంగారవీరములలో నేదేని అంగి (ప్రధాన) రసముగాను, దక్కినరసము లంగములుగాను నుండఁదగు నని యాలంకారికుల నిర్ణయము. ప్రతిమానాటకమున వీరరసము అంగి. వీరము - ధర్మవీరము, దయావీరము, యుద్ధవీరము నని ముత్తెఱఁగులు. ఇందుఁ బ్రధానముగా ధర్మవీరము మహోదాత్తముగాఁ బ్రతిపాదింపఁ బడినది.

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మహామహోపాధ్యాయ శ్రీ గణపతిశాస్త్రిగారు ప్రతిమానాటకమునందు కరుణరస సమ్మిశ్రిత మయిన ధర్మవీరము అంగిరసముగాఁ బ్రతిపాదింపఁ బడిన దని భావించుచున్నారు. శ్రీరాముఁ డిందుఁ దనకు జనకుఁడును, మహారాజును నగు దశరథుని వాక్య పరిపాలనము అను ధర్మమును మహోదాత్తముగా నిర్వర్తించును. కనుక నిందు ధర్మవీరము అంగిరస మగు నని వారి యభిప్రాయము.

మఱికొందఱు విమర్శకవిద్వాంసులు ప్రతిమానాటకమునందలి ప్రధానరసము కరుణరస మని తలఁచుచున్నారు. వారిలో ప్రొఫెసరు ధ్రువ, డాక్టరు పసల్కరు అనువారు ప్రధానులు. కాని వారివాదము సహేతుకముగాఁ జూపట్టుట లేదు. ద్వితీయాంకమున శ్రీరామచంద్రుఁడు సీతాలక్ష్మణులతో నరణ్యముల కేఁగినపిదపఁ బుత్రవియోగము నోర్వఁజాలక దశరథుఁడు నిర్వేదము నొందుటలోఁ గరుణరసస్ఫూర్తి విశేషముగాఁ గలుగుచున్నను నది యంగిరస మగు 'వీర'మున కంగరసముగాఁ జేర్కొనఁ దగినదే యగును గాని యది యంగిరసము కాఁజాలదు.

శ్రీరామచంద్రుఁ డిందు నాయకుఁడు. అతఁడు జనకుని వాక్యము నిర్వర్తించుటకై మాఱుమాటాడక రాజ్యమును విడనాడి యరణ్యముల కేఁగును. శుల్కమందుఁ బల్కఁబడినవాక్యమును దన జనకుఁ డగుదశరథునిచే నిర్వర్తింపఁ జేసి శ్రీరామచంద్రుఁడు తండ్రియెడలఁ బుత్రునికిఁ గల ధర్మమును నిర్వర్తించును. కనుక నిందు ధర్మవీరమే యంగిరస మని యంగీకరింపవలసి యున్నది.

అంగిరస మగు ధర్మవీరమున కంగములుగాఁ గొన్ని యితరరసములును నిందుఁ బ్రతిపాదింపఁ బడినవి. శ్రీరామచంద్రుఁడు సీతాలక్ష్మణులతో నరణ్యముల కేఁగిన పిదపఁ బుత్రవియోగము నోర్వఁజాలక దశరథుఁడు విలపించుటలోను, నరణ్యమున శ్రీరామసుమంత్రుల సమాగమమునను గరుణరసము ప్రతిపాదింపఁబడినది. తృతీయాంక ప్రారంభమున నున్న విష్కంభములో హాస్యరస మించుకంతగాఁ దోఁచుచున్నది. జటాయురావణ యుద్ధవర్ణనమున యుద్ధవీరము కలదు.

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ప్రత్యంకకథావిమర్శము (The argument of the Play)

ప్రథమాంకము - ఏతదంకప్రారంభమునఁ బ్రతీహారి యగువిజయ ప్రవేశించి కాంచుకీయునిఁ బిలిచి దశరథ మహారాజులుంగారు శ్రీరామచంద్రుని పట్టాభిషేకమునకై యభిషేక సంభారముల శీఘ్రముగా నాయత్త పఱుచవలసినదిగా నాజ్ఞాపించె నని యతనితోఁ జెప్పును. అతఁడును మహారాజునాజ్ఞ మేరకు సర్వము సిద్ధపఱుపఁ బడిన దని తెలుపును. పిదప ప్రతీహారి సంభవకుఁ డనునొక పరిచారకుని బిలిచి పురోహితులకడకుఁ బోయి వారిని దొందరపెట్టు మని చెప్పును. సారసిక యనుచెలిని బిలిచి సంగీతశాలకుఁ బోయి పట్టాభిషేకసందర్భమున సమయానుగుణ మయిననాటక మాడుటకు సన్నద్ధులు గావలసిన దని నాటకులతో విన్నవింప మని చెప్పును. పిదప సర్వము సిద్ధ మయిన దని మహారాజుగారితో మనవి చేసికొనుటకుఁ దాను వెళ్లును.

ఏతద్ఘట్టము దాని స్వరూపలక్షణములనుబట్టివిష్కంభ మని చెప్పఁ దగియున్నది. కాని నాటకమున నిది విష్కంభ మని పేర్కొనఁబడి యుండలేదు.

పిదప సీత చెలికత్తెలలో నొకతె యగునవదాతిక ప్రవేశించును. నాటకరంగాలంకారములను జాగ్రత్తపఱుచు రేవమ్మగారి నవదాతిక 'పని తీరిపోయినవి. అశోకపు చిగురుటాకులు ఉంటేను నా కిమ్మ'ని యడిగినది. ఆమె 'వల్లకా' దనెను. అందుచే నామె 'పని పట్టించుటకై యవదాతిక నవ్వుటాల కని' సంగీతశాలనుండి యొక నార

చీరను దొంగలించుకొని వచ్చెను. అపుడు సీత చెలికత్తెలతో నరుదెంచి యవదాతిక ముఖకవళికలనుబట్టి యామె యేదో యపరాధము చేసి యుండు నని గుఱుతించి, యామె నడిగి విషయము తెలిసికొని 'తప్పుపని చేసినావు. పోయి యిచ్చి రా' అని యామెను మందలించును. ఆమెయు దానిని రేవమ్మగారి కిచ్చి వచ్చుటకై పోవుచు నారచీరను బయలుగాఁ బట్టుకొని పోవుచుండును. అపుడు సీత యానారచీరను జూచి దానిని కట్టుకొనవలె నని కుతూహలపడి యవదాతిక నడిగి తీసికొని 'ఏమో బాగుంటుందో బాగుండదో చూతా' మని తాను ధరించును. ఒకచెలి పోయి యద్దము తీసికొని వచ్చును. ఆమె యద్దమును సీత కిచ్చి యెవరికో పట్టాభిషేకప్రయత్నములు జరగుచున్నట్లు తెలుపును. ఇంతలో మఱొకచేటి ప్రవేశించి శ్రీరామచంద్రుఁడు రాజ్యపట్టాభిషిక్తుఁడు కాఁ బోవుచున్నాఁ డనుశుభవర్తమానమును వినిపించును. ఆపలుకు విని సీత దశరథుఁడు క్షేమముగా నున్నాఁడా యని ప్రశ్నించును. చేటి దశరథుఁడే స్వయముగా శ్రీరామచంద్రునికిఁ బట్టము కట్టుచున్నాఁ డని తెలుపును. సీత 'రెండు శుభవార్తలు విన్నాను. పెద్దగా ఒడిపట్టు' అని చేటికి బహుమానముగాఁ దన నగల నూడఁదీసి యిచ్చును. ఇంతలో నగారామ్రోఁత వారికి వినిపించును. అది గట్టిగా కణకణ మ్రోగి పిదప నంతలోనే నిలిచిపోయెను. రాజస్థానములు బహు గడబిడలలో నుంటవి గనుక శ్రీరాముని రాజ్యాభిషేకమున కేదేని యడ్డంకి వచ్చి యుండు నని సీత భావించును.

పిదప శ్రీరామచంద్రుఁడు ప్రవేశించి కైకేయి చెలికత్తె యగు మంథర 'తేనెచెవిలో నేదో వచించుట' చేతఁ దన రాజ్యపట్టాభిషేక మాగిపోయిన దని సీతకుఁ దెలుపును. సీతారాము లిరువురును బట్టాభిషేక మాగిపోవుటచే దశరథుఁడే మహారాజుగా నుండుననియు, రాజ్యభారము మోయవలసినపని తప్పిన దనియు మిక్కిలిగా సంతోషింతురు. పిదప 'శ్రీరామచంద్రుఁడు సీత ధరించియున్న నారచీరను గుర్తించి దాని నేల ధరించితి వని సీతను బ్రశ్నించును. అవదాతిక 'ఏమో బాగుంటుందో బాగుండదో చూతా మని ముచ్చటకుఁ గట్టుకొన్నా రమ్మగారు' అని శ్రీరామునితోఁ జెప్పును. శ్రీరాముఁ డది యిక్ష్వాకువంశమువారి ముసలితనపు టలంకార మని తెలిపి యవి తనకును బ్రియము లగుటచే వానిని ధరింపఁ దలఁచును. సీత 'యభిషేకము తప్పిపోయిన మీ కిది యమంగళపుమాట యని నాకు తోఁచుచున్నది' యని యతని వారించును.

ఇంతలో తెరలోనుండి 'అయ్యో! అయ్యో! మహారాజులుంగారు!' అను కలకలము వినవచ్చును. కాంచుకీయుఁడు ప్రవేశించి శ్రీరామచంద్రుని రాజ్యపట్టాభిషేక మాగిపోవుటకు హేతుభూతురా లయిన కైకేయి భరతుని రాజ్యపట్టాభిషిక్తునిగాఁ జేయవలసిన దని దశరథు నడిగె ననియు, దశరథుఁడు కైకేయిని వివాహ మాడునపు డారీతిని బలికియుండె ననియు, నందుచే 'నీప్సితమ్ము తనకు నెదియేని కలదేమొ మూర్ఛలోన జేఁడు మునిఁగినాఁడు' అనియుఁ దెలుపును.

అంత లక్ష్మణుఁడు విల్లు నంబులఁ దాల్చి రంగము మీఁదికి వచ్చి శ్రీరామచంద్రుఁడు పదునాలుగేం డ్లరణ్యవాసము చేయవలయు నని కైకేయి దశరథునిఁ గోరె ననియు, నందుచే శ్రీరామచంద్రుఁ డరణ్యములకుఁ బోవలసియున్న దనియుఁ దెలిపి శ్రీరామచంద్రుఁ డనుజ్ఞ యిచ్చిన యెడల లోకమం దాడుఁబుర్వులను డుల్పుదు ననియుఁ బలుకును. కాని శ్రీరామచంద్రుఁ డుద్రిక్తుఁడు గాక శాంతచిత్తుఁడై యుండి లక్ష్మణుని కోపము నుపశమిల్లఁజేయును. అతఁడు పితృవాక్యపరిపాలనమునకై యడవుల కేఁగ నిశ్చయించి తనకును నారచీరలను దెమ్మని సీత నడుగును. సీతయు శ్రీరామచంద్రునివెంట నరణ్యముల కేఁగ నిశ్చయించును. సీత నాప్రయత్నమునుండి విరమింపఁజేయవలసిన దని శ్రీరాముఁడు లక్ష్మణునిఁ గోరును. కాని లక్ష్మణుఁ డందుల కంగీకరింపక సీత తనమగని ననుసరించుటయే ధర్మ మని నుడువును. ఇంతలో నొకచేటి ప్రవేశించి సంగీతశాలాధికారిణి యగు రేవమ్మ నారచీరలకై సీత ముచ్చటపడుట యెఱిఁగి యుపయోగపడుపనివియుఁ, గ్రొత్తవియు నగు నారచీరల నిచ్చి పంపె నని తెలుపును. శ్రీరామచంద్రుఁ డానారచీరలను గైకొని ధరించును. అపుడు లక్ష్మణుఁడు తానును దనసోదరు నడవుల కనుగమింపఁగోరి నారచీరలను దనకును నిమ్మని ప్రార్థించును. శ్రీరామచంద్రుఁ డతని వారించుటకుఁ బ్రయత్నించును. సీతయు నతని వారించుటకుఁ బ్రయత్నించునుగాని లక్ష్మణుని చిత్తశుద్ధిని, సోదరభక్తిని జూచి ముగ్ధురాలై లక్ష్మణుఁడుగూడఁ దనవెంట వచ్చుట కనుమతింప వలసిన దని ప్రార్థించును. శ్రీరామచంద్రుఁడును నందుల కంగీకరించి తాను గైకొనినవల్కలములలో సగభాగమును లక్ష్మణున కొసఁగును. సీతారామలక్ష్మణులు మువ్వురును నరణ్యములకుఁ బ్రయాణ మగుదురు. ప్రజ లెల్లరు బాగుగాఁ జూచుటకు వీలుగా శ్రీరామచంద్రుఁడు సీతను మేలిముసుఁగును దొలఁగింపవలసిన దని కోరును. ఆసమయమునఁ గాంచుకీయుఁడు ప్రవేశించి సీతారామలక్ష్మణు లరణ్యముల కేఁగుచున్నా రన్నవిషయముఁ దెలిసి దుఃఖాక్రాంతుఁడై దశరథుఁడు వారిని జూడవచ్చుచున్నాఁ డని తెలుపును. కాని శ్రీరాముఁ డాసమయమునఁ దనజనకునిఁ గలిసికొనకుండుటయే మంచి దని తలచి యతఁ డున్నవైపునకుఁ దిరిగి నేలపై సాష్టాంగపడి సీతాలక్ష్మణులతో నరణ్యముల కేఁగును.

ఏతదంకమున వల్కలవృత్తాంతము మనోహరముగాఁ జిత్రింపఁబడి సుందర మయిన యొక సన్నివేశమును (The irony of situation) గల్పించుచున్నది. ఇందు శ్రీరామచంద్రుని పట్టాభిషేకదివస మతని వనవాసగమన దివసముగాఁ బరిణమించుటలోఁ గలక్రమపరిణామము మనోహరముగాఁ జిత్రింపఁబడియున్నది. సీత 'ఏమో బాగుంటుందో బాగుండదో చూదా మని ముచ్చటకై' కట్టుకొన్న నారచీరలు వనవాసమున నవశ్యముఁ దాల్పవలసిన తపస్వి చిహ్నములుగాఁ బరిణమించుట చమత్కారముగాఁ గల్పింపఁబడి హృదయరంజకముగా నున్నది. ఇది గాక శ్రీరామచంద్రుని పట్టాభిషేకమును నిలుపదల సేయవలయు ననియు నతనిని బదునాలుగేం డ్లరణ్యముల నుండ మని యాజ్ఞాపింపవలయు ననియు, భరతునికి రాజ్యపట్టాభిషేకము చేయవలయు ననియుఁ గైకేయి దశరథు నడిగిన మూఁడు వరములును గ్రమముగా నాటకమునఁ బ్రవేశపెట్టఁబడి నాటకోచితప్రభావ (Dramatic effect) సముత్పాదనమున కెంతయుఁ దోడ్పడుచున్నవి.

ద్వితీయాంకము :

ద్వితీయాంకప్రారంభమున నున్నవిష్కంభములోఁ గాంచుకీయుఁడు సీతారామలక్ష్మణు లరణ్యములకు వెడలినపిదప వారివలని వియోగమున కోర్వఁజాలక పలవించుచుండినదశరథుని దయనీయస్థితి నభివర్ణించును. అంకప్రారంభమున దుఃఖావిష్టుఁ డయిన దశరథమహారాజు కౌసల్యాదు లగురాణులచేఁ బరివేష్టితుఁడై ప్రవేశించును. దుఃఖావిష్టుఁడై మహారాజు సీతారామలక్ష్మణులఁ బ్రత్యేకము పేరు పేరుకొని పలవించుచు, నెలుఁగెత్తి విలపించుచున్న యీ ఘట్టము కరుణరసప్రధానమై దశరథుని దయనీయస్థితిని గనులకుఁ గట్టునట్లు చిత్రించుచున్నది. కాని యంకాంతమున సుమంత్రుఁడు సీతారామలక్ష్మణుల నరణ్యముల దిగవిడిచి యయోధ్యకు వచ్చి రాజాంతఃపురము ప్రవేశించుదాఁక నిందు నటన యించుకంత తక్కువగా నుండి తత్కారణమున నుద్వేగజనకము గాకున్నది. అరణ్యములనుండి వచ్చినసుమంత్రుని దశరథుఁడు సీతారామలక్ష్మణుల క్షేమవృత్తాంతమును బ్రత్యేకప్రత్యేకముగా వివరముగా నడిగి తెలిసికొని తుదకు మూర్ఛఁ జెందును. కౌసల్యయు, సుమంత్రుఁడును నతనిని మూర్ఛనుండి తేర్చుటకుఁ బ్రయత్నించియు విఫలు లగుదురు. దశరథుఁడించుక తేరుకొని మీఁదికిఁ జూచి యచటఁ దన పితరులను గనుగొని శ్రీరామచంద్రుని, లక్ష్మణుని, సీతను నెలుఁగెత్తి పిలుచుచు మూర్ఛితుఁ డయి నేల వ్రాలును. ఇంతలోఁ దెర వ్రాలఁగాఁ దెరలోనుండి యంతఃపురజనులయొక్క యార్తనాదము వినవచ్చును. ఈ దుఃఖదృశ్యము కరుణరససముత్పాదకమై యలరారుచుఁ బ్రేక్షకుల హృదయములఁ గదలించుచున్నది. కాని యేతదంకము కథాశరీరనిర్మాణమున (The construction of the plot) కంతగా నుపకరించుట లేదనియే చెప్పవలసియున్నది.

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తృతీయాంకము :

తృతీయాంకప్రారంభమున నున్నప్రవేశకము హాస్యరసజనకమై యుండి పూర్వాంకమునందలి దుఃఖాంతసన్నివేశమును జూచుటచే బరు వెక్కినప్రేక్షకుల హృదయముల కొకింత విశ్రాంతి చేకూర్చుచున్నది. ప్రతిమాగృహమునందు సుధాకారుఁడు తన కాజ్ఞాపింపఁబడిన కార్యమునెల్లను నిర్వర్తించి యొకింతసేపు విశ్రాంతి గైకొనఁదలఁచి పరుండును. అపుడు ప్రతిమాగృహరక్షకుఁ డగు భటుఁ డొకఁ డరుగుదెంచి సుధాకారుఁడు తాను జెప్పిన పనిని జేసెనో లేదో తెలిసికొనకుండఁగనే యతనిని దన్నును. ఏతద్ఘట్టము భారతీయజీవితమును మనోహరముగాఁ జిత్రించుచు సహజరామణీయకతతో నొప్పారుచున్నది. ఇక్ష్వాకువంశ్యు లగుమహారాజుల ప్రతిమలు నెలకొల్పఁబడియున్న యీ ప్రతిమాగృహమునకు దశరథుని రాణు లగు కౌసల్యాదులు కొంతకాలమునకు మునుపే క్రొత్తగా నెలకొలుపఁబడిన దశరథప్రతిమను దర్శించుటకై వచ్చుచున్నా రనువృత్తాంతమునుగూడ నీ ప్రవేశకము ప్రేక్షకులకుఁ దెలుపుచున్నది.

(సశేషము)

కావ్యాలలో మధుర మూర్తులు :

సుభద్ర

శ్రీ చల్లా రాధాకృష్ణశర్మ.

శ్రీకృష్ణదేవరాయలవారి కాలమున విజయనగరము తెనుఁగుకవులతోను, నట్టువకత్తెలతోను నెట్లు కిటకిట లాడుచుండెనో, అటులనే నాయకరాజుల కాలమున మధుర, తంజాపురాది ప్రాంతములు తెలుఁగు కవుల యొక్కయు, గాయనీ గాయకులయొక్కయు, మధుర మనోహర రాగాలాపనములచే మాఱుమ్రోఁగుచుండెను. విజయనగరాధీశ్వరుల కాలమున వినిర్మిత మగుచుండిన యాంధ్రవాఙ్మయరమ్యహర్మ్యనిర్మాణము విజయనగర సామంతనృపాలు రగు నాయకరాజుల కాలమున పూర్తి యైనది. అంతే కాక, యామహానిర్మాణము ననుసరించి పదసాహిత్యసుందరోద్యానము, వచనవాఙ్మయవిశాల తటాకప్రతిష్ఠ మున్నగునవి కూడ నేర్పడినవి. అటు పద్య పదసాహిత్యములతోను, నిటు వచనసాహిత్యముతోను నాంధ్రసాహిత్యము పరాకాష్ఠ నందినది. ఆంధ్రసాహిత్య వీథులు సుందరములు, సువిశాలములు, సుదీర్ఘములు, సుస్థాపితములు నైనవి. తెలుఁగు నెలఁత యారంభించిన నిత్య శృంగారవ్రతము చాలవఱకు పూర్తి యైన దని నుడువఁ దగును. నాయకరాజుల కాలమున వర్ధిల్లిన కవివీరులను సంస్మరించునపుడు తొలుతగా చేమకూర వేంకటకవి పేరు స్ఫురణకు వచ్చుట పరిపాటి. మహాకవివర్గమునకుఁ జెందిన చేమకూర కవిరాజుయొక్క కులమునుగూర్చి పుక్కిటి పురాణము లున్నవి కాని చారిత్రకసాక్ష్యములు లభ్యములు గాకుండుట శోచనీయము. 'కులము ప్రధానమే గుణము లేకున్న' అని మహాకవి గౌరన నుడివినట్లు కులమును, వ్యక్తిని వీడి వ్యక్తిత్వమును విమర్శించుట సహృదయుని కర్తవ్యము. ఈ దృక్పథముతోఁ జూచితిమేని యాంధ్రవాఙ్మయరంగమున వేంకటకవికిఁ గలస్థానము విశిష్టాతివిశిష్ట మని చెప్పక తప్పదు. ఈ కవిప్రవరుని కవితాప్రాశస్త్యము, మనోహర కల్పనాధీశక్తి, జాతి వాక్ప్రయోగచమత్కృతి, సరస సంభాషణా శైలి—మున్నగునవి నిరుపమానములు; ఆంధ్రసరస్వతికి మాత్రాలంకారములు. ఇతఁడు పట్టిన దెల్ల బంగార మయ్యెను. తలఁచిన దెల్లఁ దలమానిక మయ్యెను. ఇట్టి ప్రతిభాసమన్వితుఁడగుటం జేసియే 'ఇంటిపేరు నస కవిత్వము పస' యని చేమకూర కవిరాజును జనత స్తుతించినది! ప్రజాభిప్రాయము సత్యదూర మగునా?

విజయవిలాసాది ప్రబంధకర్త యగు చేమకూర వేంకటకవి తంజావూరు నేలిన యభినవభోజ బిరుదాంకితుఁడు శ్రీ రఘునాథశౌరివారి ముఖ్యాశ్రితుఁడు. ఇతడు సరస సంగీత సాహిత్యములను హృద్గతము చేసికొన్న ప్రజ్ఞాశాలి. స్వయము గ్రంథకర్త; మహాదాత; కృతికర్త; కృతిపోషకుఁడును. ఇరువురును నారి తేరినఘటములే; అందె వేసిన చేతులే. కనుకనే చేమకూర కవీంద్రుని కవిత్వమాధుర్యమును గ్రహించి యతనిని రఘునాథశౌరివారు మిక్కిలిగా నాదరించినారు. అనఁగా సత్కవిసమ్మానము చేసి తన్నుఁదాను గౌరవించుకొనినారు!

విజయవిలాసము ముద్దులు మూటఁగట్టు కావ్యరాజ మనుట యత్యుక్తి కాదు. ప్రతిపద్యము రసోదంచితమే గాక చమత్కారపూరితమును. ఈ హేతువును బురస్కరించుకొనియే విజయవిలాసము కావ్యరాజ మనుట. ఈప్రబంధమున వర్ణితము లైనవిజయుని విలాసము లెంత హృదయానందసంధాయకములుగ నున్నవో, యటులనే సుభద్ర, చిత్రాంగద, ఉలూపి మున్నగు నాయికలనుగూర్చి చిత్రితము లైన విషయములుకూడ మనోజ్ఞములు. కిరీటి వరించినకన్నెలలో పేర్కొనఁదగినది సుభద్ర. సుభద్రార్జునుల వైవాహిక ఘట్టమున చేమకూర వేంకటకవి తన కవితాకౌశలమును బ్రదర్శించి సహృదయుల సంస్తుతిని సముపార్జించినాఁడు. ఈ వివాహఘట్టము విజయవిలాసకథాకథనమునకు మనోహరత్వమునే గాక బిగువును గూడఁ బ్రసాదించినది. సుభద్రార్జునుల ప్రేమానుబంధమునకు ఫలితముగఁ దొలుత యుద్ధ మొకటి సంభవించినను, దుదకు 'పిల్లల పిడుగును',

పద్మవ్యూహమును భేదించిన బాలవీరుఁడును నగు నభిమన్యుని జననీజనకు లయినారు సుభద్రార్జునులు!

సుభద్రాదేవినిగూర్చి వినిననాఁటినుండియు విజయుఁడు మోహావేశుఁడై యామెను 'ఎన్నఁడు చూడఁగల్గునో' అని తమకించుచుండెను. ఇంతలో దైవికముగ నతనికి భూప్రదక్షిణము చేయ నవసరము గలిగినది. తొలుత గంగాస్నాన మొనరించినఫలితమో లేక మఱేమో కాని, నాగకన్యయగు ఉలూపి విజయునిసౌందర్యగరిమను గాంచి ముగ్ధయైనది.

'తీరిచినట్టు లున్నవి గదే కనుబొమ్మలు, కన్ను లంటిమా
చేరలఁ గొల్వఁగావలయుఁ, జేతులయందము చెప్పగిప్ప'
రా దనుచు నతని తనూశోభను దనివి దీఱ వర్ణించినది! కడకు విజయుని వివాహ మాడ యత్నించి ప్రేమభిక్ష పెట్టు మని యర్థించినది. కాని విజయుఁ డేవో సాకులు చెప్పినను ఉలూపి మాత్రము—

'కన్నియ గాని వేఱొకతెఁ గాను;
మనోహరరూప! నీకు నే
జన్నియ వట్టి యుంటి నెలజవ్వన
మంతయు నేఁటిదాఁక, నా
కన్నులయాన; నావలపుఁగస్తురి
నామము తోడు, నమ్ము కా
దన్నను నీదుమోవిమధురామృత
మా నిట బాస సేసెదన్."

అని వేఁడికొన్నది. చేమకూర వేంకటకవి యెంతటి గడుసు పోకడలు పోయినాఁడు! నేఁటిదాఁక తన జవ్వనము నే మీఁదు గట్టినదఁట ఉలూపి. ఎంత చమత్కృతి! ఉరగీవర గీతికలను విన్న నాఁటినుండియు, తన మనసును విజయునిపై లగ్నము చేసి యతని సౌందర్యమును స్తుతింప నారంభించినది. కనుక చమత్కారోక్తులు సంపూర్ణసత్యములు గాని యత్యుక్తులు కావు. మనోహరరూప! యని సంబోధించి నాకన్నుల యాన; నావలపుఁగస్తురినామము తోడు అని తన మనసు మర్మములను వ్యక్త మొనర్చుచున్నది. ఈ మాటలలో నెంత క్రొత్తదనము! తుదకు ఉలూపి, చిత్రాంగద యనుకన్యారత్నములను వివాహ మాడి విజయుఁడు సంతానవంతుఁ డయ్యెను. అయినను సుభద్రమీఁది తమకము మాత్రము విజయుని వీడలేదు. ఈ సందర్భమునఁ గవికూడ తన సహజ మగుకవితాచమత్కృతి వీడనే వీడలేదు.

అర్జునుఁడు దక్షిణనాయకుఁడే యైనను, వేంకటకవి మాత్రమతనిప్రేమను నాదర్శవంతముచేయుటకుఁ గాఁబోలు తన వచోవిలాసము నంతయు వినియోగించుచున్నాఁడు. బలరాముఁ డున్నంతవఱకు సుభద్ర తన కైవసము గా దని విజయునకుఁ దెలియును. కాని తన తీరనిప్రణయమును వమ్ము చేసికొనుటకో యతని మనము వెనుకంజ వేసినది. యాదవులు యతులకు విధేయు లగుదు రని ధైర్యము తెచ్చికొని, సుభద్రను గోరి సన్న్యాసస్వీకారమునకు విజయుఁడు తలయొగ్గెను. ఇట్లుముక్తసరిగ మూఁడుమాటలతో ముగించినచో విజయుని యాదర్శప్రేమకు భంగము వాటిల్లు నని యెంచియో లేక నవమన్మథుఁ డగు విజయుఁడు సన్న్యాసము స్వీకరించె నని తన సహానుభూతిని ప్రదర్శించుటకో గాని చేమకూర కవిరాజు

'అంగనల పొందు రోసి సన్న్యాసి యగుట
గద యుచిత మెందు; నానవమదనమూర్తి
యంగనామణిఁ గోరి సన్న్యాసి యయ్యె'—

అని విజయుని కపటసన్న్యాసమునకు మెఱుఁగులు దిద్దినాఁడు; ఒకప్రత్యేకవ్యక్తిత్వమును కల్పించినాఁడు.

అప్పటికిని విజయునకు మనస్స్థిమితము లభింపలేదు. కాని యఘటన ఘటనాచతురుఁ డగు కృష్ణుఁ డున్నాఁడు గదా, తప్పక కార్యము నెఱవేఱు నని సంతుష్టాంతరంగుఁడై హరిని సందర్శించెను. యాదవప్రముఖుఁడు మాత్రము సామాన్యుఁడా! విజయుఁడు వచ్చినరాకను గ్రహించి యతని యభీష్టసిద్ధికి యత్నము చేయఁదొడఁగెను. ఇంతలో రైవతకోత్సవము సమీపించినది. తదవసరమున నందాలకొలికి యగుసుభద్ర యుత్సవమునఁ బాల్గొనుటకు రాఁగా నా తొలకరి మెఱపును జూచిన తొలకరిదొరబిడ్డనికి దొంతరలు దొంతరలుగా తీయనిభావములు స్ఫురణకు వచ్చినవి. తోడనే యతని హృత్కమలము వికసించినది. గాలిదెబ్బకుఁ దట్టుకోఁజాలక యటు నిటు నల్లలాడులేదీఁగవలె, విజయుఁడు సుభద్రను జూచినవెంటనే మోహావేశుఁడై, సౌందర్యోపాసనము చేయుచు

"కన్నులు దీర్ఘముల్, నగుమొగం
బవురా! తలకట్టు తమ్మిపూ
పున్నమచందమామలకుఁ, బొక్కిలి
చక్కదనంబుఁ జెప్పఁగా

నున్నదె! మేలుబంతులు పయోధరముల్,
మఱి కౌను సున్న యా
చెన్నిక కెక్కు వ్రాతఫల మివ్వర
వర్ణనికిన్ నిజంబుగన్.''

అని వ్రాతఫలమును చమత్కరించినాఁడు. నిజముగా వేంకటకవిప్రవరుని పుణ్యమా యని తెనుఁగునెలఁత నొసటిపై విరించి వ్రాసిన గాసటబీసట వ్రాతలకు ఫలము దక్కినది.

ఉత్సవానంతరము బలరాముఁడు విజయయతిని సందర్శించి ''స్వాము లెందుండి యిచటికి వచ్చినా''రని వినయోక్తులఁ బ్రశ్నించెను. తాను చూచిననదులు, నిధులు, ఆశ్రమములు, తీర్థములు మున్నగువానిని వివరించి విజయుఁడు బలరాముని యాదరాభిమానములకుఁ బాత్రుఁ డగుటయే కాక 'చాతుర్మాస్య మిచ్చోటనే సలుపంగావలె స్వామివా'రనుహలాయుధుని వేఁడికోలునుగూడ గ్రహించినాఁడు! తుదకు యతిశుశ్రూషకై సుభద్రను నియోగించుటకును సాహసించినాఁడు బలరాముఁడు! కాని చతురుఁ డగు కృష్ణుఁడు మాత్రము

'వయసువారును జక్కనివారు వీరు
మనసుమర్మంబు లేవియు మనకుఁ దెలిసి'

యున్నవి కావు. కాన కన్య యగుసుభద్రను శుశ్రూషార్థము నియమింపవచ్చునా? అని సంశయమును వెలిబుచ్చెను. కాని బలరాముఁడు సకౌతుక మగుసమాధానము నొసఁగి కృష్ణుని సమాధానపఱచి సుభద్రను కుహనాసన్న్యాసి సేవార్థమై నియోగించెను.

ప్రేయసీప్రియు లగుసుభద్రార్జునులకు సన్నిహితసంబంధమును సమకూర్చినసందర్భములో చేమకూర కవిరాజు శ్రీకృష్ణుని మూలమున పలికించిననర్మోక్తులు గమనార్హములు.

'రావమ్మ సుభద్ర - నీయభిమతార్థము లెల్ల ఫలించు నియ్యెడన్' అని స్వాగతవచనములు పలికి, పిమ్మట తాను పెద్దవాఁ డగుటచే సోదరికి బుద్ధులు గఱపుచున్నాఁడు కృష్ణుఁడు.

'కామాదిస్ఫురణంబు లెల్ల
నడఁగంగాఁ జేసి ధన్యాత్ము లౌ
స్వాముల్ వీరలు; వీరి కిం పొదవు
సేవన్ సేవ గావింపు; మెం
తో మోదంబున నానతిచ్చి
బలభద్రుండే నియోగించినాఁ
డేమో చెప్పితి నంచు నుండెదవు
సుమ్మీ నీమదిన్ సోదరీ!'

సహజముగ శ్రీకృష్ణుఁడు మహాశౌర్యుఁడు. అసమానతంత్రజ్ఞుఁడును. అట్టికృష్ణునకు నర్మసంభాషణము వెన్నతోఁ బెట్టినవిద్య. సుభద్రార్జునులకు సంధానము గూర్చుసమయమున యదుముఖ్యుఁడు నర్మగర్భముగ మాటాడుటయే గాక భావిసంఘటనను గూడ సూచించుచున్నాఁడేమో యని పించుచున్నది. ఏల యన, సుభద్రార్జునుల వివాహము బలరామునకుఁ బ్రీతిపాత్రము కాలేదు. సరికదా! మేనల్లునితో వియ్య మందుటకు బదులు కయ్యమునకు దిగుచున్నాఁడు. అట్టి సందర్భమునఁ గూడ తన్నెవ్వరును పల్లెత్తుమాటయైనను బలుకకుండునట్లును, యుద్ధమునకుఁ దా నెంతమాత్రము కారణభూతుఁడు కా నని నిరూపించుటకును ముందరి కాళ్ళకు బందము వైచినట్లుగ కృష్ణుఁడు, 'ఎంతో మోదంబున నానతిచ్చి బలభద్రుండే నియోగించినాఁడు-'అని సంరక్షించు కొనుచున్నాఁడు. ఇంక తుదిపలుకలుగా - ఏమో చెప్పితినంచునుండెదవు సుమ్మీసోదరీ-అనుచుమఱలసుభద్ర యభీష్టములు సిద్ధించుసమయ మాసన్న మయిన దని చమత్కరించుచున్నాఁడు. ఇసుకపాతరవలె తీసినకొలఁది భావములు తమంతఁ దాము బహిర్గతము లగుచుండుట చేమకూర వారి కవిత్వవిశేష మని నుడువుట లెస్స. ఇంత చమత్కృతిని, వైశిష్ట్యమును ప్రతిపద్యమునందును మిళితము గావించిన చేమకూర వేంకటకవికి జేజేలు!! శ్రీకృష్ణుఁ డెంతటి నర్మసంభాషణచతురుఁడో వేంకటకవికూడ నట్టి ప్రతిభాశాలి. ముక్కుతిమ్మనార్యుని ముద్దుమాటలతో ముకుళిత హస్తుఁడై బంధితునివలె భార్యలముంగల నిలువఁబడిన కృష్ణుఁడు వేంకనార్యునివిశేషవచోవిలాసముచే స్వతంత్రుఁ డఁగను, మధ్యవర్తిగను వెలుఁగొందుచున్నాఁడు. ఉదాహరణముగ సుభద్రార్జునులు దంపతులై యింద్రప్రస్థమునకుఁ బయనము సాగించినారు. ఈ విషయము బలరామునకుఁ గోపజనక మయినది. యుద్ధమునకు నుభయులకు జరగినది. అప్పటికిని బలభద్రుని కోపాగ్ని చల్లారలేదు. అప్పుడు కృష్ణుఁడు సహజవాఙ్మాధుర్యముతో విజయుని బాహుబలమును వివరించుచు—

'మాలిమి లేదు గాన, నవమానము
నామదిఁ దోఁచె, నప్పుడే
బాలిక సేవ సేయఁ బనుపన్
వల దంటిని గాదె?'

అని తన నిర్దోషిత్వమును నిరూపించుకొని, 'నాగవలిలోపల నిష్ఠురము లాడిన లాభ మేమి? ఇంతకును విజయుఁడుమాత్రము లాతియా? మేనమఱఁదియేగదా!' అనుచున్నాఁడు. 'తమ్ముని మాట యన్న జవదాటనియన్న' కాఁబట్టి బలరాముఁడుకూడ సుభద్రార్జునుల వివాహమునకు సమ్మతించి సపరివారముగ నింద్రప్రస్థపురమునకుఁ జనెను. ఈ విషయము కృష్ణుని మధ్యవర్తిత్వమున కొక మఱపునకు రాని ప్రబలసాక్ష్యము. ఇటుల వేంకనార్యుని శ్రీకృష్ణుఁడు తన యధికారమును చెలాయించుచు నందతికిని దంతలోని నాలుకవలె మెలఁగుచున్నాఁడు. (సశేషము)

गरीबों के प्रति हमारा कर्तव्य

(K. Rajagopalan, Lecturer in Hindi)

ढांचा : भारत कृषिप्रधान देश—दूसरे धंधे—बेकारी—गरीबी—शांतिपूर्ण साम्यवाद की स्थापना—शहरों में भिखमंगे—पैसा बांटना ठीक है? पाश्चात्य देश में भीख मांगना मना है—हमारा कर्तव्य—मजबूतों केलिए अनाथ लय स्त्रीसदन–जनता का सहयोग और सरकारी मदद।

हमारा भारतवर्ष कृषिप्रधान देश है। यहाँ के अधिकांश लोग खेती बाड़ी करके अपने जीवन का निर्वाह करते हैं। कुछ लोग बढ़ई, लोहार या सोनार का पेशा करते हैं। शहर के मजदूर तो कारखाने या मिलों में काम करते हैं। हाँ, ऐसे भी बहुत से लोग हैं जिन्हें कोई भी काम नहीं मिलता। ये तो अपना समम व्यर्थ में बिताते हैं और भीख मांगने या दूसरे बुरे काम करने से अपना गुजारा करते हैं।

कहते हैं कि जो गरीब किसान लोग देहातों में रहते हैं उन्हें खेती करने कोई अपनी जमीन नहीं है। इस कमी को पूर्ति करना श्री विनोबा जी के भूदान-यज्ञ का प्रधान लक्ष्य है। आचार्य जी का लक्ष्य पूरा हो जाय तो संभव है लाखों गरीबों को काम मिले।

अब हम शहरों में घूमने फिरने वाले गरीबों पर विचार करें। आजकल भीख मांगना एक पेशा सा बन गया है। हमारे देश में खास करके तीर्थ-स्थानों रेलवे-स्टेशनों और बस-स्टापों में भिखारियों की भीड़ हमेशा लगी रहती है। ये लोग मुसाफिरों को तंग करते हैं। यात्री गण भी पैसा बांट कर इनकी सहायता करते हैं। सच कहें तो पैसा बांटना सहायता करने का सही मार्ग नहीं है। जब इन निकम्मों को पैसा मुफ्त में मिल जाता है, तो सुस्त बन जाते हैं और क्यों मेहनत करते हैं? निर्धनों की मदद करने का सब से अच्छा तरीका यह है कि पैसा देने के बजाय उन्हें धन कमाने योग्य बनाया जाय। यदि हम किसी गरीब को एक रुपया दान में दें तो, वह उसे खर्च कर फिर हमारे सामने पैसा केलिए हाथ बढ़ाते आयेगा। लेकिन एक रुपया देने के बदले उसको एक रुपया कमाने का उपाय बतावें तो उसकी गरीबी हमेशा केलिए दूर हो जायगी।

पाश्चात्य सभ्य देशों में भीख मांगना कानून के खिलाफ है। कोई भीख मांगता नजर आवे तो वह तुरंत दंड दिया जायगा। हमारे देश में भी इस कानुब को कहीं कहीं अमल में लाने का प्रयत्न किया जाता है। भीख मांगने को रोकने के पहले उन्हें अपना गुजर चलाने का रास्ता बताना चाहिये।

जो भिखमंगे हाथ-पैर के मजबूत हैं, उनके लिए व्यवसाय-शालायें खोली जा सकती हैं, जहाँ उन्हें चर्खे पर कातना, दरी बुनना, खिलौने बनाना दर्जी का काम आदि सिखाये जा सकते हैं। वे कोई न कोई धंधा सीख कर अपनी रोटी खुद कमा लेंगे।

हाँ, कुछ भिखारी लोग ऐसे भी हैं जो बुढ़ापे, कमज़ोरी या बीमारी के कारण कोई भी काम नहीं कर सकते। असहाय स्त्रियाँ, अनाथ बालक, अंधे काने, लूले-लंगडे आदि इस श्रेणी में आ जाते हैं। इन बेचारों को दूसरों पर निर्भर रहना ही पड़ता है। इन लोगों के भी प्रति हमारा एक कर्तव्य है।

सभ्य समाज का अंग समझानेवाले ये लोग सड़क पर कुत्तों के साथ जूठे पत्ते चाट कर अपना उदर-पोषण करें तो यह कितने अपमान की बात है। क्रान्तिकारी कवि बालकृष्ण शर्मा जी 'जूठे पत्ते' नामक अपनी कविता में इन भिखमंगों की करुणोत्पादक दशा का वर्णन करते हैं। प्रत्येक शहर में अनाथालय खोलना चाहिये जहाँ ये लोग ठहर सकते हैं। इन केलिए वैद्यशालायें भी खोली जाएँ जहाँ मुफ़्त में इनको दवा मिले। असहाय निर्बल स्त्रियों केलिए स्त्री-सदनों की भी स्थापना की जाय। अनाथ बालकों केलिए भी उचित शिक्षालयों का प्रबंध करना चाहिये जहाँ पढ़ाई के साथ उन्हें उपयोगी दस्तकारी भी सिखाई जाय।

अंत में हम यों कहें कि धनी लोगों की सहायता, आम जनता का सहयोग, उत्साही समाज-सुधारों की सेवा और सरकार की भी मदद मिले तो इन गरीबों और भिखमंगों का प्रश्न असानी से हल किया जायगा।

★

THE IMPORTANCE OF THE STUDY OF "CALCULUS"

By

K. Rajagopal Naidu, M.A., L.T., (DIP ECON)

"Calculus" is a branch of Mathematics dealing with the rate of change of a function and with the inverse process.

Sir Isaac Newton (1642-1727) the famous English Mathematician and Scientist, and Gottfried Wilhelm Leibnitz (1646-1716), the famous German philosopher and Mathematician are considered the founders of the "Calculus".

It is now generally agreed that the "Calculus" was invented by them independently of each other. While we owe the essential theory of limits to the genius of Newton we are indebted to Leibnitz for the convenient notations with which he has enriched Mathematics.

"Few chapters in the history of Mathematics are as fascinating as that which speaks of the discovery of Analytical Geometry and Calculus. The chapter marks the beginning of the era of modern Mathematics. Casting a glance backwards, we find that at the close of the sixteenth century, Mathematical and Physical knowledge had reached a stage beyond which progress would have been almost impossible without new and powerful tools".

These tools were provided by the creation of the two branches of knowledge viz "Analytical Geometry" and "Calculus".

The Differential Calculus owes its origin to the problem of drawing a tangent to a curve at a given point on it, and of finding where the curve has a maximum or a minimum ordinate. Newton, whose chief interest lay in Mechanics found that, if the distances travelled by a particle were plotted against time in a graph, the slope of the tangent at any point of the curve so obtained would give the speed of the particle at the instant corresponding to that point. The slope of the tangent to a curve gives the rate of change of *y. w. r. t. x*. This led Newton to consider the more general problem of finding the rate of change of a quantity which varies according to a known law. The integral Calculus arose out of the problems of determining areas. It is also useful to find the function whose rate of change is given.

The applications of Calculus are varied, interesting and instructive. Almost the whole of modern Mathematics may be said to be based on Calculus. It is of enormous use in all branches of Science and Engineering. The Mathematical and Physical Sciences owe their present great development to Calculus.

Calculus is an indispensable aid in the study of geometrical forms such as the sphere, the conic sections and other spiral forms and their properties. It enables us to find the maxima and the minima of functions, the areas of surfaces, the volumes of solids, the lengths of arcs, the centres of mass and the moments of Inertia of solids. Calculus, as an instrument of analysis, has vastly extended the science of Geometry so that the discoveries of the ancient Greeks comprise only a fraction of the infinite field of knowledge that has been laid bare by the modern methods; and what is more their discoveries are now easy deductions from its more extended results. Newton could deduce the laws of Planetary motion, the formulation of which had taken Kepler years of patient study and observation, as mere corollaries

from his law of Gravitation. Observing the motion of a body, we can calculate its speed and acceleration. In Astronomy we may note the velority of a comet at a few points in space and so calculate the path in which it travels.

Concerning itself with the study of small, usually called infinitesimal changes, Calculus becomes an indispensable aid in the study of Nature. Minute changes in Nature have been found to be in conformity with certain mathematical laws proved generally by the applications of Calculus to it.

Calculus is used in studying waves of water, of sound or of light. The orbits of electrons around the nucleus of an atom are studied with the help of Calculus.

The economist who analyses the demand for wheat, and the aviator who is anxious to find how fast he can fly consuming the least amount of petrol, must alike resort to Calculus for a solution of their problems.

Thus Calculus has been very important not only in the development of pure Mathematics but in the development of many other Sciences.

Some authorities believe that the discovery of the Calculus may well have been the greatest single step evertaken by Science. In one sense, the discovery of Calculus marked the beginning of modern scientific era.

Hence the study of Calculus is an essential pre-requisite for any serious study of advanced Mathematics.

★

'EVERYTHING IS NUMBER'

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MADRAS

By

K. Viswanatham, B.A. (Hons.)

Pythogoras (382-300 B. C.) was a mystic, philosopher and mathematician of the first rank and dominated the thought of his age. The essence of his teaching was the mystic doctrine that 'Everything is number'. And efforts have been continuously made to support this doctrine by several eminent thinkers and mathematicians down from the students and disciples of Pythogoras (called Pythogoreans) to mathematicians of twentieth century. Of them, Descartes, the famous French mathematician, too, is one; for he wished and endeavoured to reduce the whole secret of creation to a few mathematical formulae.

Now, it must be interesting to us to study, with the courtesy of an amused tolerance, a few examples of the 'everything' in the Pythogorean theory.

The heart and brain of the Pythogorean cosmos (the world as an orderly whole) are the decad and the tetrad. The decad consists of the first ten natural numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, and the tetrad of the first four, 1, 2, 3, 4. 1 (unity) was indentified with the universal and omnipotent one, the creator of all things; for 1 is the author and progenitor of both the tetrad and decad, which had been shown to generate everything in the universe. About numbers greater than ten, Pythogoras observed, "the decad contains all things; since numbers beyond the decad merely repeat the first ten". For example, $11=10+1$, $15=10+5$, $20=2\times10$, $29=2\times10+9$ and so on.

Another assumption of Pythogoreans, fundamental for them but queer for the civilized man, is with regard to odd and even numbers "Numbers are of opposite sexes; odd numbers are male, even numbers, female". On the strength of this postulate, they proved that the male marriage number is 5 and female marriage number is 6. How? Proof or reasoning is rather simple. The union of 2 and 3 is $2+3$, or 5 and in marriage, a female is multiplied by a male : $2\times3=6$.

4 was supposed to represent Justice. For, $4=2\times2=2+2$; which means "the return of like for like", one of the popular rules of savage justice. Also, 7 was considered to stand for "virgin", because it does not generate numbers within decad either by multiplication or by division but it is simply the union of 1, 2 and 4. 3 had been attributed with a more interesting numerological allusion of Pythogoreans. It is human experience that man's fate to be born, to mature, and to die is certain, inevitable. These three stages are reflected in the 3. For, 3 is the only number in which beginning and end are evenly balanced against the middle: $3=1+1+1$. It was therefore supposed that 3 may be man, perhaps, the first man. 3 was also considered as the holy trinity which dominated the religions since the dawn of history.

Each of 6, 28, 496 is the sum of all its divisors less than itself: $1+2+3=6$; $1+2+4+7+14=28$ and so on. For this reason, they were called numbers of perfection. 6 represents the human trinity (complete family) of Father, Mother and child—1, 2, 3. This is the cosmic truth which 6 carries with it and which enables 6 to be called a number of perfection. However, the perfection of 28 bears a better cosmic truth. A weak is 7 days; 14 is therefore 2 weeks; and 28 is a lunar month. 1 and 2 are man and woman or creative one and woman; 4 is justice; and 7, the 'virgin' number is the union of 1, 2 and 4. Therefore, 28, the sum of "everything" from man to moon is reasonably one perfection.

If everything is number as Pythogoras asserted, should it not be possible to prove that all space is number? Pythogoreans did attempt to prove this by application of their theory of limitation. 1 is the point, 2 the line, 3 the plane and 4 the solid. The 1, 2, 3, 4 are tetrad; their union, that is, all space, is the number of the decad itself: $1+2+3+4=10$. Since all material things exist only in space, they too are number, and the tetrad generates them all. Though this solution of space was ultimately recognised to be wrong and to make no sense, yet the method of their approach was always credited with 'rational' value behind it.

As I have already stated at the beginning of the essay, the above are only a few of the many interesting specimens, showing the 'every-thing' of the Pythogorean "everything is number",

SPHERICAL MIRRORS AND LENSES

By

A. V. S.

1. Convention of Signs—Old and New.

The Old Convention:—The so called old convention of signs, which, however, is being followed by many authors even to day is this:—

Distances measured from the pole of a spherical mirror or the optic centre of a lens in the same direction as the incident ray are taken to be negative and distances measured in the opposite direction are taken to be positive. According to this rule a concave mirror has a positive focal length and a convex mirror a negative focal length. Also, for both the mirrors real image distances have to be taken as positive and virtual image distances as negative. And the general formula obtained for both the mirrors is $\frac{1}{v}+\frac{1}{u}=\frac{1}{f}$. But in the case of lenses, the focal length of a convex lens is negative and that of a concave lens positive Also all real image distances are negative and all virtual image distances positive. And the general formula for both the lenses is $\frac{1}{v}-\frac{1}{u}=\frac{1}{f}$. Thus although the same rule is applied for both mirrors and lenses, there is no similarity between the relations of mirrors and lenses. Besides this, opticians have long assumed the focal length of convex lenses to be positive and that of concave lenses negative.

To remedy the above mentioned disadvantages of the old convention of signs, a new convention of signs was recommended by the Committee of Physical Society in 1934.

The New Convention:—The New Convention says that *all real distances are to be taken as positive and all virtual distances negative* By real distance is meant the distance actually travelled by light either starting from a real object or proceeding towards a real image; and by virtual distance is meant the distance appeared to have been travelled by light proceeding towards a virtual image or starting from a virtual object. According to the new convention, the focal length of a convex lens is positive and that of a concave lens negative. In the case of spherical mirrors, a concave mirror has a positive focal length and a convex mirror negative focal length. Also, the general formula for both mirrors and lenses would be $\frac{1}{v}+\frac{1}{u}=\frac{1}{f}$. It also follows that the power of a convex lens is positive and that of a concave lens is negative.

Thus the advantages of the new system over the old one are:—

(i) there is similarity of signs of focal lengths between concave mirrors and convex lenses and between convex mirrors and concave lenses;

(ii) the same general formula $\frac{1}{v}+\frac{1}{u}=\frac{1}{f}$ holds good for spherical mirrors and lenses; and

(iii) it conforms to the practice long established by the opticians.

It is hoped that books written on this subject will follow the new convention hereafter.

2. Nature, position and size of images formed.

(*a*) Spherical Mirrors :—

Type of mirror	Position of object	Image			Remarks
		Nature	Position	Size	
Concave	1. At ∝	Real and inverted	At F	Diminished	
	2. Between ∝ and C	Do.	Between F and C	Do.	Object and image interchangeable
	3. At C	Do.	At C	Same size	
	4. Between F and C	Do.	Between ∝ and C	Enlarged	
	5. At F	Do.	At ∝	Do.	
	6. Between F and P	Virtual and erect	Behind the mirror	Do.	..
Convex	1. At ∝	Virtual and erect	At F	Diminished	Behind the mirror
	2. Between P and ∝	Do.	Between P and F	Do.	

(*b*) Lenses :—

Type of lens	Position of object	Image			Remarks
		Nature	Position	Size	
Convex	1. At ∝	Real and inverted	At F	Diminished	
	2. Between 2F and ∝	Do.	Between 2F and F	Do.	Object and image on either side of the lens and interchangeable
	3. At 2F	Do.	At 2F	Same size	
	4. Between F and 2F	Do.	Between ∝ and 2F	Enlarged	
	5. At F	Do.	At ∝	Do.	
	6. Between F and optic centre	Virtual and erect	On the same side as the object.	Do.	Principle of the magnifying glass
Concave	1. At ∝	Virtual and erect	At F	Diminished	On the same side as the object
	2. Between ∝ and optic centre	Do.	Between F and optic centre	Do.	

SCIENCE SPEAKS

By

A. V. S.

"In science one tries to say something that no one knew before in a way that every one can understand". —Dirac.

The Aurora Borealis is a hail of electrons on the boundaries of our atmosphere. Electrons emanating from the sun with tremendous velocity, bombard the upper layers of our atmosphere. Our Earth is a huge magnet. It therefore deflects the stream of electrons towards its poles. The upper layers of the atmosphere are predominated chiefly by argon, krypton, xenon and neon. The electron beam sets these gases aglow. Hence the Aurora Borealis possesses its beautiful rosy and green tints which attract the attention of the scientist and the artist alike.

PLASTICS

By

G. Venkateswarlu

The present century is marked by the all round progress in the several fields of technological development and hence it is nick-named in various ways—as an atomic age, age of supersonic aviation, age of plastics and so on. Born at the beginning of this century—thanks to Baekeland and others—the plastics industry has made phenomenal progress during these fifty years. If we ask ourselves whether we are living in an age of plastics, a man of sixty will certainly answer in the affirmative because in his teens he never had any idea, nor did he dream of the varied variety of the present day plastic articles, artificial fibres (like nylon vinyon etc.) and other brilliantly finished automobiles in pleasant colours (to mention only a few).

What are the various reasons for such large-scale progress of the industry and why are plastic products so popular? The foremost reason is the vast amount of pure and applied scientific research planned and put in by universities, governmental institutions and particularly by the industrial organisations. The vast amount of money spent on research gave returns with interest by way of expansion of the industry, in addition to the large-scale profits.

Another important reason as to why plastic articles have become so popular domestically and industrially are their universal eye-appeal. Articles can be made in brilliant and varied colours. Added to the colour, there is that high degree of clarity and high index of refraction. For this same reason women have taken to plastic jewellery and ornaments. Plastics are resistant to corrosion by chemicals hence they are the best protective coatings for metals and other surfaces. Now-a-days battle ships during peace time are covered with a layer of plastic material to prevent damage by the action of sea water and air, until required for use. Compared to metals, stone, glass or porcelain the synthetics are flexible and resilient. Being good insulators they have replaced many others in the manufacture of electrical accessories. Jewellery, ornaments, toys, lenses, instruments glass substitutes, safety glass, rubber substitutes and others for chemical protection, water-proof coatings for textiles, glamorous dresses and paints, sturdy mechanical parts (to mention only a few) are all now made of plastics. Plastic articles are produced on a large-scale even in complex shapes. They have a low heat conductivity and hence more pleasing to the touch. They are cheaper, lighter, more attractive and sometimes more durable than the same in metal or wood.

Then what are plastics? Though the word 'plastic' applies to the physical property of substances which are capable of being molded or pressed into desired shapes, now a days the term is used for the finished articles which are often hard and brittle. Setting apart the natural plastics (or resins as they are called) like bitumen, rosin, natural rubber, shellac etc., the synthetic type of material after forming, is known by the general name of 'plastic products' or simply 'plastics'. The raw material from which plastics are formed (by pressing or molding) is called the resin. The synthetic resin is really plastic and pliable, and it can by heat pressure or chemical reagents, set to a the hard, and sometimes brittle article ready for use.

Cellulose which is the essential building material of all plants is an important raw material for certain types of plastics: Cellulose nitrate, acetate, propionate, mixed esters and

ethers of cellulose, and oxidised cellulose are put to several uses including the manufacture of artificial silk, explosives (cordite), cellophane paper, photographic films, celluloid etc.

Another type of resins is formed by the condensation of two substances like, phenol and formaldehyde, phenol and furfural, resorcinol and formaldehyde, urea and formaldehyde, casein and formaldehyde etc. Still a third variety is prepared by polymerisation of simple molecules into complex molecules. All resins are mixtures of highly complex compounds of high molecular weight. An idea of the complexity can be had when it is known that the molecular weight of Nylon is 16000, to 32000; and 300,000 to 500,000 for cellulose.

These synthetic resins are of two types :—

(1) Thermoplastic which soften when heated and harden again on cooling. These resins dissolve in certain solvents

(2) Thermohardening resins — are those which become hard when heated and which are not softened on reheating: So the process of preparing the article depends upon the resin used. Some articles are obtained by casting or molding, sometimes with fillers like sawdust etc. Some articles are blown into hollow shapes like glass; sheets tubes and rods are cast or extruded. Extruded filaments are woven into fabrics: Plastics are used as bonding agents in the preparation of laminates like plywood. Plastic adhesives, surface coatings, crease resistant fabrics, wet strength paper are all from these plastics.

The worker produces and the patron purchases the goods. The people of India with their poor standard of living have taken up the position of patrons for purchasing the articles produced by the working people of the advanced industrial countries. How I wish that we patrons turn into workers to produce manufactured goods to improve our own standard of living. People with concern should pool the resources of men and material, organise research and industry on well planned basis to improve the living standards of our peoples.

CHARACTER OF AURANGZIB

By

Neela Mudaliar

There is no personality in Indian History about whcm more contradictory things have been said than this puritan emperor of India. All muslims have extold him as a "Saint"—while non-muslims have agreed with French Dr. Bernier—who said that he was only a hypocrite who used religion as a cloak for his ambition. But in truth, he was no hypocrite, for with him religion stood before everything. If he had followed the ecclectic philosophy of Akbar, or the luxurious profligacy of Jahangir or the splendid ease of Shah Jehan, he would surely have been more popular with his subject, and his reign—not a failure. Bu he was determined to act according to his conscience and the prospect of unpopularity did not deter him from the policy of persecution. He was no faithful enthusiast—when he ascended the throne, but a matured man of 40, well-versed in politics und quite conscience of the prejudices of his people. He was aware of the dangers resulting from his policy and knew that the persecution of the Hindus, the alienation of a Shia followers and a suppression of luxary among the nobility—all meant a revolution. But he had a indomitable will and this carried him through. We may denounce his methods and his policy but the will that carried him through, is really worthy of admiration.

As a young prince, he had impressed his father, as a promising man with great future and Shah Jehan was impressed by his ability, daring and political astuteness. He was endowed with great, physical courage and he was the bravest among the lions of the lion-hearted moghuls. His physical courage and prowers and military habits shone best in adverse circumstances—when he was surrounded on all sides by enemies. He was never more calm and self-possessed than in the thick of the battle. In diplomacy and craft he was without a equal.

He was impartial in the administration of justice and administered according to the laws of Islam. But he was distrustful and employed spies and maintained a large staff of reporters which made him unpopular. Besides being a soldier and administrator, he was a accurate scholar who was well-versed in muslim theology and had a good deal of knowledge of Ethics, Arabic and Persian literature He knew Quran by heart and made copies of it with his own hand which he sent to Medina as a tokens of his piety and devotion. But he had no liking for music and banished it from his court. His life was simple and austere. He ate little, slept only three hours and completely abstained from drink. He regarded treasury as a secred trust and stiched caps with his own hands in his meagre leisure, to earn for his personal expenses.

Aurangzib was not a man of family affection. His imprisonment of Shah Jehan and the murder of his brothers was in clear violation of his solemn word. He was suspicious of his own sons and was unhappy in their company. He kept his eldest son Sultan in prison till his death and his daughter Zebunnisa who was a gifted poetess was confined in the fortress of Salimgarh for sympathising with her rebellious brother Akbar and there she remained till her death in 1702. Even his dearly loved son Kambaksh was under restraint during the siege of Jingi. Generosity in politics was a folly to him and his treachery, intrigue, bigotry and narrow mindedness made him forget the most obvious considerations of justice.

He was a man of deep religious convictions and was the most orthadox and bigoted ruler of his line. He was very particular about prayers and fasts etc. and used to send valuable gifts to the shrines of the prophet.

Aurangzib was incomparably his father's superior, a wiser man, juster king and a more benevolent and better ruler. But all his great qualities are neutralised by his suspicious nature bigotry and vindicliveness. All his sense of duty, his love of equity and his care of the people counted for nothing in their hearts against his cold reserve and distrust. His character was that of a puritan with all its fiery zeal, its asetic restrain, its self denial, its high ideals along with its cold severity its crushed impulses, its fanaticism, its morbid distrust of human nature and its essential unlovableness. His policies proved fatal to his own interest and by the close of 18 century, empire had definately started on its path of decline. Dissensions had started among the nobles, through jealousy and every plan he formed came to little good and every enterprise he undertook failed of its object. The inconsistency between his principles and practices presented a startling impression and inspite of his piety and devotion—his life was a studied lie from top to bottom.

How far Aurangzib is responsible for the down fall of his empire :—

(1) The attitude of Aurangzib towards his father and brother was a shock to Imperial authority. It impaired the moral influences of the emperor.

(2) His imprisonment of Shah Jehan was an innovation and an act of high treason as well as an act of cruelty to an indulgent father. It sent a thrill of horror through out the empire and put at end to all loyal sentiments and natural flow of affection for the emperor. His brother Dara was popular & his humiliation and murder made the new ruler unpopular and almost resulted in revolt. Personal loyalty and love were now out of question, though some may respect him for his religious ferver, austere life and indomitable will. He had to rely for obedience, on fear, cunningness, force and self interested compliance. If Dara a muslim, and a brother could be executed for being irreligious, the non-muslims shuddered to think of their own fate.

(3) Aurangzib realised his unpopularity and so adopted a system of minute supervision, secret espionage, checks and counter checks on officials and double appointment of military commanders, resulted in internal disputes and jealousy. This clogged the machinery of government and literally sapped the systematic and continous military operations.

(4) His Deccan policy was another cause for the decline of the empire. By annexing Bijapur and Golconda—he paved the way for the marathas to build up a military confideracy in Deccan. By destroying them he broke down the barrier which protected the empire from the devastating influence of the marathas. They had stood for order and good government and by annexing them, Aurangzib became the evil genius of his own empire. It was a case of ambition overleaping itself.

(5) His zeal for the Islamic faith was the main spring of all his actions. But this resulted in the down fall of his empire. By his policy of religious persecution—he alienated Rajputs, the Sikhs and by humiliating the Hindus—he created enemies in the heart of the empire itself. This cancer of the non-muslim hatred destroyed the whole body of the Maghul empire. If the success of Akbar was due to conciliation of the Rajputs—the failure of his great grandson was due to their alienation. Yet religion was not a cloak for his political ambition. But his political aims and religions zeal dictated the same policy and he carried it out to the letter.

(6) His character was austere and suspicious and his nature self-centered. His strength of will almost amounting to obstinacy, made him impervious to the advice of his ministers and to the warnings of prudential considerations. He was equally regardless of the feelings and sentiments of others. He dispised the Hindus and was too indifferent to understand their finer qualities. By humiliating them and alienating Rajputs, Sikhs and the Afghans he undermined the strength and stability of the empire. In fact there was not a single act of Aurangzib which did not pull down at least one stone from the foundation of the Moghul empire. And his death was a signal for the break up of it. Finally the weakness of his successors, the growth of the marathas the break up of Bijapur and Golconda and the attacks from foreign foes, gave the final blow to the already tottering edifice of the Moghul empire.

DEVELOPMENT OF PARLIAMENT UNDER THE THREE EDWARDS IN ENGLAND

By

P. Natarajan, B A.

A great change in the 13th century was the transformation of the great council of the Norman kings into parliament. The British parliament is called the Mother of Parliaments because it is the oldest of the parliaments and a pattern for others in later days. In the 13th century it was only an assembly of three estates, the clergy, the nobility and the Commons. But the modern parliament of to-day consists of two houses—the House of Lords and the House of Commons. The word 'parliament' is derived from the French 'Parli', to speak.

Edward I (1272–1307) :—Perhaps the most important thing to remember about Edward I in England is that he was the real founder of the modern English constitution. The Hundred Years' War, the Welsh revolt and the Scottish wars made it impossible for him to carry on the Government. Edward realised that he could get over his difficulties by reviving Simon de Montfort's policy of consulting the people. In 1295 he summoned the first complete or Model Parliament that ever met in mediaeval England. In it every Estate or section of the people was fully represented, according to his famous maxim, "That which touches all should be approved by all and common dangers must be met by measures concerted in common". To this parliament came the earls and greater barons, two knights from each shire and two burgesses from each borough, the archbishops and bishops and also the lower clergy. Thus the English constitution was established with king, lords and barons. Thus it "served as a pattern for all future assemblies of the nation".

In 1297 Edward I again summoned a parliament, this time only a parliament of barons, at Salisbury. In the same year he was forced to confirm the Great Charter (the Confirmatio Cartarum) and to add to it new clauses by which he promised to raise no more fresh taxes without the consent of parliament. Both the king and the people admitted the constitutional maxim of "no taxation without representation". The people were able to make their king rule the country according to law and not according to his own wishes. Thus the first step was taken towards a limited and constitutional monarchy, controlled by a free and representative parliament which also discharged its function as the guardian of the Charter. Taxation had by this time become national and thus the parliament was gradually trying to acquire control over the finances of the land. National unity was promoted by such periodical gatherings of representatives drawn from all parts of the country. It has been very rightly observed by an historian "England did not make parliament, Parliament made England".

Edward II (1307–1327) :—Edward II was a very weak king who completely entrusted the administration of his country to his favourites. The barons, therefore, elected their own leader, Thomas, under whose leadership the barons constituted themselves into a body known as the "Lords Ordainers". To govern the country, they drew up ordinances, which insisted that the king should observe the Great Charter. The king could not go to war or leave the country or appoint Ministers without the consent of the parliament.

In 1322 Edward and his favourites, the Despensers, summoned a parliament at York and declared the Ordinances illegal as they were drawn up by a mere baronial council and not a full parliament. However they laid

down that the assembly of barons and the Commons would be consulted on all matters concerning the kingdom.

At last Edward was taken prisoner and deposed. The young Edward was made Edward III. In the reign of Edward II we find that parliament declared that it alone had the power of making laws. Parliament had to confirm all that was done by the king or by the barons. In this period, the parliament came to have a say in the matter of king's favourites and the question of appointment of ministers. The deposition of Edward II was a significant event in that it set up a precedent which was applied later on in the cases of Richard II and James II.

Edward III (1327-1377):—The powers of parliament increased in the time of Edward III who was forced to depend upon parliament on account of the huge expenses of the war. Parliament granted large sums of money and obtained rights. Edward passed various parliamentary legislations to strengthen his administration and tackle the labour problem of the day.

As Edward grew old, he became sickly and weak and the affairs of the state were carried on by his fourth son John of Gaunt whose administration was marked by gross corruption. When the government was faced with a financial crisis, a parliament was summoned in 1376. This parliament brought the king's evil ministers to trial by a new method called Impeachment, by which the House of Commons accused them of treason or other grave crimes before the House of Lords. This forms the first impeachment in English history. In later times it became a means of making the king's ministers feel their responsibility to parliament. Parliament also insisted that before it granted money, the grievances which were brought to the notice of the king, must be redressed. This is the principle that "redress of grievances should precede supply". Parliament also demanded the right to inspect the accounts to see that money granted. was spent under the particular head for which it was sanctioned by the parliament. In other words supplies should be spent according to the indication of the parliament.

During the reign of Edward III the commons developed certain important features. The knights and burgesses who came to parliament along with the lords, now formed a separate "House" for themselves—the House of Commons. In the place of the self-conceited opposition of the barons, now there ~~was an~~ opposition of a recognised institution to the unlimited authority of the king and this paved the way for the establishment of a Limited Monarchy in England. As professor Adam says; "We may say that the large outlines of the constitution had now been fixed, to be filled in later times and from now on the formation of the Limited Monarchy went on, not without reaction, but consistently and without permanent loss."

To sum up, Edward I improved upon Simon's work. He invited lower clergy too who however preferred to stay apart and make laws in their own Synods. To them representation was an irksome task. Thus we find during this period, parliament represented all the groups of the people in the land and became a tax-granting and judicial body. The parliament also became a confirmatory body in the reign of Edward II because it laid down that matters concerning the state must be dealt with by an assembly of barons and commons. It also raised its voice against the problem of king's favourites and the question of appointment of ministers. It also forced Edward II to give up the throne in 1327 and this precedent proved valuable in the cases of Richard II and James II. During the reign of Edward III, there were changes in the structure and powers of the parliament. In this period parliament was for the first time divided into two houses, the House of Commons and the House of Lords. The impeachment of ministers, an important weapon against the king, was first employed by the Good Parliament in 1376. It also acquired the power to sanction money to the king and audit the accounts so that it could see that the money granted was used for the purpose for which it was sanctioned. The history of the 13th and 14th centuries of England is noted for the phenomenal strides that the parliament had made. However the growth was immature for the parliament found it rather difficult to exercise all the new powers acquired. It was too weak and undeveloped to take up the control of the government.

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BETWEEN THE TWO POLES

By

O. R. Krishnaswami, M.A., B-COM.

As far as the geological structure of our earth is concerned, the North Pole and the South Pole are two extremities. The climatic conditions of the antipodes are never the same at any time. But between these two poles there is the region of moderate climatic conditions around the equator. A happy midland for the human race!

Similar case is with our world of economic thoughts. Today, we are in a world of two conflicting idealogies—Capitalism on the one side and State Socialism on the other side. Capitalism and State Socialism are two rival theories; they, like the poles, are two extremities. How to reconcile these two antagonistic ideals is the problem of the day?

Capitalism is said to be an economic system in which private persons are permitted to undertake enterprises, providing or borrowing the necessary capital and taking the profits, if any, for themselves. Its essentials are private ownership of the means of production, private enterprise and private profit. There is full scope for an individual to develop his resources to any extent, if he possesses the will and the capacity to tap them through his enterprise. Capitalism goes on in conformity with natural law in one respect viz.. that it provides incentive and initiative to work hard. But evil sets in, when such an incentive results in absolute selfishness which is against the interest of the Society. Experience has shown that Capitalism has several defects. Since it is based on individualism, it results in *inequality* of wealth, income and opportunity. It also results in *insecurity* which is a direct consequence of the wage system implicit in it. According to G. D. H. Cole, the wage system abstracts labour from the labourer so that the former can be bought and sold like any other commodity, without the latter. As a result of this, wages are paid to the labourer only when it is profitable to the capitalist to employ his labour. The end is the periodical collapse of the economic system with its terrible consequences of unemployment and widespread misery and poverty. Again, the price system in a capitalistic economy answers not the real needs of the community as a whole, but the demands of persons possessing money to spend. In Capitalism, production is not for use but for profit. Production is carried on in anticipation of future demands, which results in periodical over-production and waste of wealth. Finally, it creates a class war between the employers and the employod. The labour and capital which ought to be the partners in production tend to become antagonists.

Regarding the conception of Socialism, it is the direct opposite of that of Capitalism. The former is based on common ownership and collective control. It is a theory as well as a movement aiming at the collective organisation of the community in the interests of the mass of the people through the common ownership and collective control of the means of production aud exchange. Its essentials are the common ownership of all great industries and land and the conduct of them for the common good instead of for private benefit. The contention of the Socialists is that all defects of social organisation originate from one root cause, viz., the private ownership of the means of production with the desire for private profit. Therefore, they would abolish all forms of private property. In the place of private ownership of properties, they would substitute common ownership and the state management.

The end and aim of Socialism is to achieve the greatest happiness of the largest number.

Is Socialism practicable? How far can it remove the defects and evils of the existing social order? These and other questions are highly controversial. However, it can be definitly said that it is still theoretical and that it is strong in its critical rather than in its constructive aspect. It brings into light the fallacies of uncurbed individualism and points out the evils of Capitalism. But its practicability is doubtful. It seems to be going contrary to the well established facts of human nature. Man, in general, puts forth his best effort only when he has the full confidence and hope that the fruits of his toil can be enjoyed by himself and his family. He may not work with the same enthusiasm, if he is to work for society. This human nature is standing in the way of practical achievements of Socialistic ideals.

Now the question arises: Is there no other alternative which would avoid the defects of these two conflicting ideals providing at the same time the best practicable means of achieving the commonweal of society? Indeed! there is "CO-OPERATION".

Co-operation is considered to be a *via media* policy between Capitalism and State Socialism, "a halfway house" as Sri J. C. Ryan has described it.

It is a happy land of Equador between the two Poles.

Co-operation will reconcile private enterprise to planned economy and subordinate the profit motive to the ideal of common good. In it, the greed for profit which is the soul of Capitalism is subordinated to the desire for mutual well-being which is the spirit of Socialism. Co-operation provides the means for conferring the highest good upon the largest number without, of course, sacrificing the incentive for individual gain which is spur to economic progress.

Co-operation is by no means inferrior to Socialism. Of course, it has no Christ like Marx and nor a Bible like "Capital". The humble folk are its Marxes and the heart of the poor is its Bible. It has a distinct ideology of its own. Both absolute selfishness and complete unselfishness are undesirable, since the former is an evil from the point of view of society and the latter cannot last long. A man is born not to live for himself alone, but also to live for others. Therefore, a midway between selfishness and unselfishness is desirable and this is provided for in Co-operation. A member of a Co-operative Society is helping himself, while helping others. Thus Co-operation aims at the well-being of the community as well as the individuals constituting the community.

Co-operation is a new mode of life deliberately designed to save the people from the twin perils of Capitalism and Communism, It is a golden mean between these two "isms". In Co-operation, the evils and defects of Capitalism and Socialism are eliminated. Co-operation is an embodiment of perfect principles. In it, there is no place for an element of compulsion or competition and no scope for profit motive. Service is its motto. The achievement of greatest happiness of the larg st number is its noble ideal. It does not aim at the abolition of private property and hence there is scope for incentive and initiative on the part of individuals to work hard. However, individuals cannot be allowed to enrich themselves at the cost of others. Everyone is allowed to improve his lot, while helping others to improve their lot also. "Self-help through mutual help" is the watch-word of co-operation. Self-help and joint action are the two shoulders of Co-operation. Thus Co-operation has adopted only the good principles of Capitalism and Socialism —the individual freedom of Capitalism and the joint action of Socialism.

The superiority of Co-operation over the other two economic theorics, viz, Capitalism and Socialism lies in the fact that it is based on human values such as truth, honesty, goodwill, mutual aid, mutual trust and comradeship. "It is based not upon selfishness but on collective endeavour, not on exploitation but on equity, not on class hatred but on economic justice, not on exclusiveness but on mutuality, not on class war but on social security.

"Co-operation touches no man's fortune; seeks no plunder, causes no disturbance in society, gives no trouble to statesman; it enters into no secret association; it needs no trade unions to protect its interests; it contemplates no violence; it subverts no order; it envies no dignity; it accepts no gift, nor asks any favour; it keeps no terms with the idle, and it will break no faith with the industrious."

HISTORICAL DEVELOPMENT OF LOGIC

By

V. R. Kanniah

The system of logic which we have now is derived from the classical period of the Greek Philosophy, and is chiefly connected with one name, Aristotle, the greatest philosopher of antiquity and founder of the syllogism.

The Science of logic has its origin from Socrates (469–400 B. C.) who, led by a sincere love of truth started the use of definitions by a kind of induction of his own, commonly called "The Socratic Method". This consists in drawing out people's ideas by a series of questions, and if their ideas are wrong, making them correct themselves by answering further questions. Plato (429–347 B. C.) a pupil and ardent admirer of Socrates advanced his master's method still further. He extended the use of definitions and established a distinction among the various parts of speech. It is he who brought in the analysis of terms and pointed out the use of division as a means to set in order our complex ideas of classes of things.

Aristotle (384–322 B. C.) a pupil of Plato carried on the precepts of logic to a marvellous degree of perfection. It was he who laid the foundations of the science by treating questions on logic separately from other parts of philosophy. Six of his treatises are concerned with the subject: 1. 'The categories'—a treatise on the ten primary classes into which our concepts of things are divided 2. 'De Interpretatione'—a treatise on terms and propositions 3. 'Prior Analytics'—a treatise on inference 4. 'Posterior Analytics'—a treatise on the logical analysis of science 5. 'Topics'—a treatise to be employed in philosophical questions, when demonstrative proof is not available 6. 'Sophistical Refutations'—an account of fallacious reasonings. This group of treatises was afterwards known as the Organon. Aristotle himself had no simple word to signify the whole of logic, and it seems doubtful whether he viewed it as a single science. The name 'Logic' was introduced by Zeno the stoic.

The successors of Aristotle added but little of permanent value to his great achievement. But the treatise of the Neo-Platonist Porphyry called the Isagoge or Introduction to the categories of Aristotle is worth mentioning. In a certain sense the name of Boethius constitutes a landmark in the history of logic: for it was through the medium of his translation of the Organon, and the commentaries on the categories and the Isagoge, the works of Aristotle and Porphyry were available for educational purposes in Western Europe from the sixth to thirteenth century.

At the beginning of the thirteenth century the numerous other treatises of Aristotle, and the works of his Arabian commentators Avicenna and Aveuoes were translated into Latin, and these translations gave an immense impetus to philosophic study. The mediaeval scholastics availed themselves of these works to build up a thoroughly systematic science of logic.

The 15th and 16th century witnessed the decadence of scholasticism, and in 1620 an attack was made on the very foundations of the Aristotelian logic by Francis Bacon in his Novum Organum. Much of his criticism was ill founded, since he believed that the purpose of logic was to provide men with a means towards making discoveries regarding the laws and phenomena of nature. Yet it was of service in calling fresh attention to the theory of Induction, a part of logic to which too little attention had been given by the later scholastics. Since the time of Bacon the whole question of Induction has been very fully discussed by writers on logic. The most eminent of these among English thinkers was John Stuart Mill whose treatment of the subject long held rank as the classical work on Induction.

Lord Francis Bacon (1561–1626) is the father of Induction. In his Novum Organum, he laid stress on a new inductive art leading to scientific truth, namely, the interpretation of nature. "The Organon of Aristotle and the Organum of Bacon", says Hamilton, "stand in relation, but the relation of contrariety: the one considers the laws under which the *subject* thinks; the other, the laws under which the *object* is to be known. To compare them together is therefore, in reality, to compare together quantities of different species. Each proposes a different end; both in different ways are useful, and both ought to be assiduously studied"

<u>*Department of Natural Science:*</u>

HUMAN LIVER AND ITS FUNCTIONS

By

G. Madanmohan Rao, B.Sc. (Hons.)

Structure: The liver is the largest gland in the body weighing 50 to 60 ozs. This is a dark red gland placed on the right side of the abdominal cavity below the diaphragm. The upper surface of the liver is smooth and convex and fits into the concave lower surface of the diaphragm. The liver consists of mainly two lobes, the right lobe and the left lobe. The right lobe is further divided into three small lobes while the left one is divided into two small lobes. Each small lobe is made up of a number of lobules which are hexagonal in shape measuring about 1 mm. in diameter and separated from each other by inter-lobular connective tissue in which the blood vessels ramify. Each hepatic lobule consists of a mass of polyhedral nucleated hepatic cells, which are arranged in the fashion of the spokes of a wheel and so called the liver cords. The protoplasm the these cells contain the reserve materials as glycogen, fat particles etc. The upper convex surface of liver is regular and smooth. But the lower surface is broken forming a number of fissures out of which the portal fissure is very prominent and at this region the hepatic portal vein and the hepatic artery enter the liver while the hepatic veins and the hepatic ducts leave the liver. The hepatic portal vein brings the deoxygenated blood rich in absorbed food materials from the stomach, intestine etc. beginning in capillaries and enters the liver where it divides into a number of branches which traverse the inter-lobular connective tissue; and so these are called interlobular veins. They break up into a number of capillaries in the hepatic cells which are collected converging towards the centre forming a small blood vessel in the centre of the lobule which is called intralobular vein. A number of these intralobular veins join together below the lobules forming the sub-lobular veins which in their turn unite to form tributaries of the hepatic veins. These hepatic veins take the blood to the inferior vena cava.

The hepatic artery as it enters the liver at the portal fissure breaks up into a number of capillaries which supply pure blood to the liver cells.

In between the liver cells are found the small grooves which when closely applied against each other form small canals called bile canaliculi. The bile canaliculi join together forming the bile capillaries which traverse the lobules. These capillaries unite to form two main ducts which unite forming the hepatic duct. The cystic duct coming from the gall bladder joins the hepatic duct forming the common bile duct which opens into the duodenum.

FUNCTIONS OF THE LIVER

(1) *Glycogenic function:* In the alimentary canal the carbohydrate substances of the food are converted into glucose which is a mono-sacharide as a result of digestion. This glucose is carried to the liver by the portal vein. In the liver, the liver cells convert glucose into glycogen by the activity of an eazyme. When the sugar content of the blood is decreased this glycogen is reconverted into glucose and sent into the circulation. This is brought about by an enzyme called glycogenase. By this important function the liver is capable of maintaining the percentage of sugar in the blood. The liver glycogen is converted into glucose and sent to the muscles where it is resynthesised and converted into muscle glycogen which is used for the activities of the muscles.

(2) *Secretion of bile:* The hepatic cells of the liver secrete bile and forces it into the bile

duct and thence into the duodenum. The bile plays an important role in the digestion of fats.

(3) *Formation of urea:* By the process of digestion the protein substances are converted into diffusible amino-acids in which form they are absorbed into the blood stream. The liver receives the amino-acids thro' the portal vein. The hepatic cells, separate the nitrogen content of the liver there by converting the rest into urea. This process of formation of urea is called deamination. Urea is eventually removed from the blood by the kidneys and excreted through urine.

(4) *Desaturation of fats:* The digested fatty materials brought to the liver by the hepatic portal vein are broken down into the end products viz., carbonic acid and water.

(5) The liver is the centre for the formation of fibrinogen of the blood. If the fibrinogen content of blood falls it leads to haemorrhage.

(6) The liver produces an important enzyme called heparin or anti-prothrombin which prevents the coagulation of blood in the blood vessels.

(7) The liver also produces an enzyme called thrombogen which takes an important part in the clotting of blood.

(8) The liver serves as a store house for the fat soluble vitamins taken in food.

(9) The destruction of worn out red blood corpuscles takes place in liver. This is brought about by special cells called Kuffer's cells which form the walls of the sinusoids of liver. The iron formed as a result of this disintegration is stored in the hepatic cells. The pigments of the haemoglobin biliverdin and bilirubin are used in the colouration of bile.

(10) The liver also stores large amount of blood; when the blood content of the body falls the sinusoids of the liver contract thereby pumping blood into the circulation.

(11) *Maintenance of body temperature:* The metabolic activities taking place in the liver cause the blood to raise its temperature. Thus it helps to maintain the constant temperature of the body.

(12) *Storage and distribution of anti anaemic principle:* The blood forming factor of Castle which is formed in the gastric juice of stomach is sent to the liver where it is stored. From the liver depending on the necessity it is sent to the bone marrow to stimulate the formation of healthy red blood corpuscles. That is why if a patient suffering from pernicious anaemia is fed with liver or liver extracts his condition improves leading eventually to complete cure.

THE HUMAN KIDNEYS

By

G. Madanmohan Rao, B.Sc. (Hons.)

The kidneys are a pair of dark red bean shaped organs placed on the porterior part of the abdominal wall, one on each side of the vertebral column extending between the last dorsal vertebra and the third lumbar vertebra. The right kidney is slightly lower than the left as the liver occupies considerable space of the abdomen on the right side. Each kidney measures about 4" in length, 2½" in breadth and 1" in thickness. The kidney is covered over by a thin fibrous coat or capsule and embedded in the fat. On the inner concave side toward the vertebral column is a small depression called hilum at which region the vessels enter and leave the kidney.

Internally the kidney consists of an outer deep purple region called cortex and an inner pale red part called medulla which gives rise to a number of processes called the renal pyramids. The ureter enlarges in the kidney forming the pelvis which gets divided into cup like spaces called calyces. The conical apices of the pyramids project into these cuplike calyces. The kidney is made up of a number of uriniferous tubules or nephrons, the terminating portion of which can be seen in the pyramids as small pores.

Structure of the uriniferous tubule :—The nephron or uriniferous tubule commences in little expansion or sac called the Bowman's capsule which is placed in the cortex consisting of flat epithelial cells. This sac becomes double walled by the projecting in of the net work of blood vessels forming glomerulus. The glomerulus and Bowman's capsule form the Malpighian capsule. The Malpighian capsule gets constricted behind forming a small neck which leads into the tubule. The tubule at its proximal part gives rise to a number of convolutions forming the first convoluted part consisting of the granular cells resembling the secretory cells. Then the tubule makes a loop called Henle's loop with descending limb and an ascending limb which leads into the second convoluted portion. The descending limb of Henle's loop contains granular cells while the ascending limb contains the columnar cells. The second convoluted part of the tubule joins the collecting tubule, and a number of these join forming the discharging tubules which open at the pyramid into the ureter. The collecting tubule contains cubical cells.

Blood vessels :—The renal artery brings pure blood from the abdominal aorta to the kidney. This branches into a number of afferent arteries which form the knots of capillaries in the Bowman's capsules. These are the glomeruli. The blood vessel leaving the malpighian capsule is called the efferent vessel. On emergence it breaks up on the surface of the uriniferous tubule. Later these branches collect forming the renal vein which conveys the blood from the kidney to the inferior vena cava.

Secretion and Excretion of urine :—The blood vessels form the glomerulus of the malpighian body which acts as a simple filter. The diluted salts in solution are passed from blood in the capillaries into the uriniferous tubules. As the filtrate passes through these tubules the substances like Nacl and glucose which are useful or of threshold value are reabsorbed and sent into the capillaries. That is why the importance of the second set of capillaries. The useless or non-threshold substances like urea, creatinine, phosphates etc. are passed through the ureters into urinary bladder. Micturition is the act of passing urine. When the urinary bladder is filled up with urine the pressure is increased due to which there is the desire to

micturate; this is a reflex act. This can be controlled and inhibited by the higher centres of the nervous system. Micturition is brought about by the contraction of the bladder and relaxation of the sphincter muscles assisted by the contraction of the abdominal muscles. Thus the bladder is emptied. Micturition in children is involuntary but by age voluntary control is acquired. A few children are seen not to have learnt the control of micturition and this condition of bed wetting is called enuresis.

The quantity of urine passed by man per day averages 50–60 ounces but varies upon the following factors.

(1) Fluid intake increases the urinary output.

(2) Diets rich in proteins result in diuresis or increased output of urine.

(3) Drugs as tea, coffee, cocoa, salines promote diuresis.

(4) Psychological conditions such as fear or excitement increases urinary output.

(5) In diseases like diabetes, the polyuria results.

The urine is clear, pale, amber coloured with aromatic odour and slightly acidic in reaction with a specific gravity 1·02 to 1·032. Urine becomes alkaline due to the action of the bacteria and that is why stale urine will have ammoniacal odour. Urine contains chiefly of water about 96% and some solids 4% in solution which contain organic as well as inorganic compounds. The urea forms an important organic compound with the chemical formula $(NH_2)_2CO$ and also ammonia and creatinine. Inorganic salts like Nacl, sulphates and phosphates of Na, K, Ca etc. are present.

Functions of kidneys:—The kidney is concerned mainly with the purification of blood by various methods.

(1) Secretion and excretion of urine which is a waste product containing nitrogenous wastes.

(2) Removal of excess salts from the blood.

(3) Maintenance of reaction of blood. The kidneys remove acids from the blood. If they fail to function acidosis occurs which leads to signs of toxaemia.

(4) Maintenance of water content in the body. Urine contains about 96% of water. When more water is present in the body more urine is secreted. When the loss of fluid from the skin is slight as in cold weather more water is eliminated by kidneys and less is sent out when the skin is actively excreting water.

(5) The kidneys remove the substances like bacteria, chemical poisons, toxins etc. thro' urine. In case of diabetes blood contains high percentage of sugar and it is eliminated through urine which condition is called glycosuria.

THE HUMAN SKIN AND ITS FUNCTIONS

By

G. Madanmohan Rao, B.Sc. (Hons.)

The skin is essentially a protective covering of the body consisting of two layers—an outer cuticle or Epidermis and the inner Dermis or corium. These two layers are distinct from one another in origin, structure and function.

Epidermis: This is a hard horny covering of the body composed of minute scales which are worn out constantly from the surface of the body. The thickness of the epidermis is variable; in the sole it is about 2 mm and in some other parts of the body it may be less than 0·1 mm in thickness. The epiderims on its free outer surface gives rise to a number of ridges the design of which depend on the nature of the dermal papillae. The ridges are characteristic for the individual concerned and will not resemble that of others. That is why the importance of finger prints in the investigation of crimes. The epidermis consists of no blood vessels and nerves. On the outer surface of the epidermis are found minute pores called sweat pores, through which the sweat is passed out. The nail and hairs are the epidermal outgrowths.

The epidermis is mainly made up of two zones, the outer horny zone, and the inner germinal zone. The horny zone consists of three layers. On the outside forming a covering of the body are thin flat scale-like cells which are cast off constantly. This layer is called ***stratum corneum.*** Below this is another layer made up of cells with no nuclei and indistinct in outline and this is called *stratum lucidum*. Below this is the third layer of horny zone called *stratum granulosum* consisting of cells with nuclei and granules. The germinal zone or Malpighian layer is made up of two layers and contain pigments called melanin which give the characteristic colouration to the body. If the pigments are many in cells as in Negroes the skin is dark coloured; and in white races the cells have less amount of pigment. Depending on the amount of the pigmentation different types of colour is given to the skin. The upper layer of stratum germinatum (germinal zone) is called ***stratum aculeatum,*** consisting of prickle cells. These contain minute fibrils connecting one cell with the other giving the appearance of prickles to the individual cells. Below this layer forming the deepest layer of the epidermis is the ***stratum basale*** from which new epidermal cells are constantly produced. This layer covers the dermal papillae.

Epidermis
- Horny zone
  - Stratum corneum
  - Stratum lucidum
  - Stratum granulosum
- Germinal zone
  - Stratum aculeatum
  - Stratum basale.

The Dermis: The dermis is made up of fibrous and elastic connective tissue. On its upper surface it gives rise to a number of processes called dermal papillae which contain loops of capillaries of blood vessels. The dermis is well supplied by blood vessels and nerves. The nerves end in the upper part of the dermis in small tactile corpuscles which are responsible for the sense of touch. The sweat glands are present in the dermis. Each sweat gland is tubular consisting of a coiled knot embedded in the dermis. The duct of gland opens on the surface of the body thro' sweat pore. The coiled part of the gland consists of secreting cells and is supplied with nerves and blood vessels. The sweat is secreted from the blood vessels and sent out. The skin covering the external auditory meatus consists of specialized sweat glands producing a waxy secretion called cerminous glands.

The sebaceous glands are also placed in the dermis opening into the hair follicle secreting a fatty material called sebum which lubricates

the hair and prevents drying up of the skin. In the dermis is placed the fatty adipose tissue.

Structure of the Hair: The hairs are the epidermal outgrowths forming the cutaneous appendages placed deep in the dermis. The hair consists of the lower embedded portion, the root and free portion called shaft. The enlarged part of the root forms the hair bulb from the lower surface of which a process called hair papilla is produced through which the blood vessels enter. The hair is produced by the growth of the epidermal cells covering the hair papilla. The hair follicle is covered over by the epidermal cells forming outer and inner sheath. Into the follicle open the sebaceous glands. The hair consists of a central core of loose texture called medulla which contains the pigments giving the black colour to the hair. In old people the pigment is lost which results in grey hair. The medulla is surrounded by cortex consisting of horny cells. Baldness results by the injury of the root and stopping the blood supply.

Nails: Arise as epidermal outgrowths. These are the thickenings of the deeper horny layer, stratum lucidum growing over rete mucosum which forms the nail bud. The skin at the root of the nail gets folded back on itself consisting of two layers facing each other. The nails arise on the dorsal surface of the phalanges in man.

Mammary glands: These may be considered as cutaneous appendages anatomically; but physiologically they form the accessory glands of reproductive system. In male these are rudimentary but well developed in females during the time of lactation. The mammary glands are two in number placed in front on the chest extending between the second and sixth ribs. The gland is made up of lobules, ducts, fatty and fibrous tissue and contains a small nipple formed by the collection of the lactiferous ducts. The nipple at the base is surrounded by a coloured area called areola.

FUNCTIONS OF THE SKIN

(1) The skin forms a protective covering of the body.

(2) *Sense organ:* The dermis is supplied with nerve endings which enlarge into tactile corpuscles. So the skin forms a seat of special sense of touch—the tactile sense.

(3) *Excretory organ:* The sweat glands secrete the waste materials from the blood and passes it through the sweat pore in the form of sweat. In this way it forms an excretory organ. The sweat is constantly produced. The small amount of sweat produced gets evaporated and this is called insensible perspiration. The sweat contains mainly of water and about 1·2% of solid materials in solution. The sweat is saltish in taste and acidic in reaction. The fatty volatile oils and the organic waste materials give the perspiration a characteristic odour.

(4) *Regulation of temperature:* Heat is lost through the skin by way of radiation, conduction and evaporation. The formation of the sweat by sweat glands is controlled by the vasomotor nerves. During the vaso-dilatation the blood vessels are dilated which activates the sweat glands resulting in formation of more sweat. During vaso-constriction the blood vessels are contracted thereby diminishing the activity of the sweat glands as a result of which there will be no secretion of sweat and no heat is lost. This dilatation and contraction take place depending on the necessity and the atmospheric conditions. Thus by the supply of the vaso-motor nerves the loss of heat is checked.

(5) The skin has the power of absorption of oily substances.

(6) The sebum produced by the sebaceous glands lubricates the hair and prevents the drying up of the skin.

(7) When the skin is exposed to the ultra-violet rays vitamin D is produced.

Answers to Quiz appeared in the last Bulletin

SCIENCE

(*a*) A NEW discovery concerning x-radiations, which opens us fresh avenues of research, has been made by the Nobel Prize winner Dr. C. V. Raman and his collaborators in the newly-opened x-ray laboratory attached to the Raman Research Institute at Bangalore.

(*b*) It is like the one against smallpox, a vaccination for preventing tuberculosis. It is one of the effective methods of reducing the incidence of tuberculosis and also the mortality from it. It is at present the only known practical method of inducing specific resistence to tuberculosis.

(*c*) RA dahr, is the means by which radio waves are used to detect the presence of distant objects. The name is taken from the phrase *radio detection and ranging*. Actually it would be more accurate to call the device *radio direction finding and ranging*, because radar can tell the direction of strange objects from the finder and determine how far away they are.

(*d*) An engine drives the rotor of a helicopter to make it fly. When the rotor blades revolve, they operate much as an airplane's wings do. The blades are curved outward on the top. Therefore the air must travel faster over the top and the pressure is consequently lessened. This difference in air pressure lifts the machine into the air, The helicopter can be made to fly simply by tilting the angle of the blades on the rotor, so that they fly into the air at a forward angle. When the blades are titled backward, they pull the machine backwards. If they are titled to either left or right, they will pull the helicopter in that direction. Before world war II a few experimental helicopters had a top speed of 125 miles an hour. Helicopters with speeds of 150 miles an hour were in use after the war came to an end.

(*e*) Iron Lung is a device which is used to treat paralysis of the muscles and organs of breathing. It is sometimes called a respirator. In cases of paralysis the chest loses its normal muscle action, and the person is in danger of dying from slow suffocation ; because he cannot get enough air into his lungs. The Iron Lung makes it possible for fhe patient to breathe normally.

(*f*) Various observers spoke of "flying saucers" as 'cigar shaped', 'like a torpedo', or a 'spindle' or 'shuttle'. A news agency report says that the 'flying saucers' were "circular with a raised part in the centre, giving out a blueish glow from the edges as they revolved". The 'flying cigar' in the middle of the formation, "gave off whitish flaments like glass wool".

GEOGRAPHY

(*a*) Tennesse Valley Authority.

(*b*) This is perhaps the most remarkable sheet of water in the world. This is a lake in Palestine. It is fed by the Jordan and a few minor streams. Nothing can be more dreary than the scenery around this famous lake, The temperature is very high. The soil impregnated with salt is without vegetation and the air is loaded with saline particles and the bare crags of the surroundings mountains furnish no food for either feast or bird. Its usual appearance is that of stagnation, agreeing well with the death-like stillness and desolation around. This absence of life has given to the lake its popular designation of Dead Sea.

c) Artificial fibres. which have come to be extensively employed in textile industries, are of three main kinds. The first is obtained from a vegetable fibrous source containing cellulose. By a series of chemical processes the fibres are regenerated to form a filament. Wood and cotton are the primary materials usually employed. Rayon is the best-known fibre in this group.

(*d*) Superior (U. S. Canada).

(*e*) Polar regions. (Arctic or Antarctic circle).

(*f*) 'Sardinia' is one of the largest and most important islands in the Mediterranean Sea. It is a portion of Italy.

LITERATURE

A. (1) Marie Corelli.

(2) Aldus Huxley.

(3) T. S. Eliot.

(4) R. L. Stevenson.

(5) Charles Kinglake.

(6) Thomas Hardy.

B. (1) "Tempest" by Shakespeare,

(2) "The Citizen of the World" by Goldsmith.

(3) Hero of the play "Ajatasatru".

(4) "Mid Summer Nights' Dream" by Shakespeare.

(5) A companion of Holmes in the cycle of stories written by Sir A. C. Doyle.

(6) "Sabapathi" a Tamil Drama by Sambandam Mudaliar.

C. (1) "The Vicar of Wakefield" by Goldsmith.

(2) "Macbeth" by Shakespeare.

(3) "Holy Bible".

(4) "An Essay on Criticism" Alexander Pope.

(5) "Morte D'Arthur" by Tennyson.

(6) "Don Juan" by Byron.

P. N.

Department of Tamil :

: : தென் கன்னடம் : :

N. வெங்கடராமன், B.A.

கடிதம்

மங்களூர்.
நாள் 0—0—'52

அனுப்பல் :—
செங்குட்டுவன்,
அம்பன்கட்டா, மங்களூர்.
அன்புமிக்க நெடுஞ்செழியனுக்கு,

நண்ப,

நலம், வணக்கம் பல. நான் தென் கன்னட மாவட்டத் தலைநகராகிய இம்மங்களூருக்கு வந்து ஒரு திங்களுக்கு மேலாகியும், இன்றுதான் உனக்கு மடல் எழுத ஓய்ந்தது. அதுவும் நன்மையே யாயிற்று. ஏனெனில் இம்மாவட்டத்தைச் சுற்றிப் பார்த்து நான் பெற்ற அறிவை உனக்கும் ஊட்டலா மல்லவா?

தென் கன்னடம் ஒரு நீண்ட மாவட்டம். தென்பால் மலையாள நாடும் வடபால் வட கன்னடமும் (பம்பாய் மாநிலம்) அமைய, மேலைக்கடல் மேற்கே தழுவ, மேலைத் தொடர்மலை கிழக்கே எல்லை வகுக்க, மலையாறு பல நிலை பெற்றதாய் விளங்குவதுதான் இம்மாவட்டம். மேலைமலையில் இம்மாவட்டத்துக்கு அணித்தாக உள்ளவை மைசூரும் குடகுமாம். கன்னித்தமிழகம் கண்ட வறட்சியும் வளக்குறைவும், கன்னடம் காணாதவையாக இருப்பது இவ்வமைப்பினால் என்றால் மிகையாகாது.

ஒருநாள் நான் மங்களூரைவிட்டு வடபாலுள்ள உடுப்பி என்ற கடற்கரைப் பேரூருக்குச் செல்ல வேண்டியதாயிற்று. கடலோரமாகச் சென்றால் சுமார் முப்பது கல்; ஆனால் ஆறுகள் கடந்தாக வேண்டும். பஸ் ஆற்றைக் கடக்க முடியாது; கரையில் இறங்கிப் படகில் சென்றால் அக்கரையில் மற்றொரு பஸ் காத்திருக்கும். இத்தொல்லையைப் போக்க வேறு வழியுண்டு. அதுதான் மங்களூர் மூடபத்திரி-கார்கல்-உடுப்பி வழி. சுமார் அறுபது கல் தொலைவு, அறுபது கல்லென்ன, அறுநூறு கல்லும் செல்லலாம் இத்தகைய செவ்வழி கிட்டினால்! நெய்தலில் நெகிழ்ச்சி கொண்ட மனம் இவ்வழி காணும் குறிஞ்சியில், மருதத்தில், முல்லையில் முறுவல் கொள்ளும். இத்தகைய நீண்ட வழி உடுப்பிக் கப்பாலுள்ள குந்தாப்பூருக்கும் உண்டு. ஒருமுறை அவ்வழி சென்ற நான் சோமேச்வர் என்ற மலையடிவாரச் சிற்றூரை அடைந்தேன். அம்ம! அடுத்தோங்கி வளர்ந்த மைசூர் மலையகத்தைக் கண்டேன்; சிறு நடுக்கங்கொண்டேன்.

"மந்த மாருதத்தில் வானில்
மலையினுச்சி மீதில்
சிந்தை யெங்கு செல்லுமங்குன்
செம்மை தோன்றுமன்றே!"

என்ற அமரகவியின் அருள் வாக்கினை யெண்ணி அகந் தெளிந்தேன்.

மற்றொருமுறை விட்டல் என்ற ஊருக்குச் சென்றேன். "பன்மலையடுக்கம்" என்ற தமிழ்த் தொடரின் உண்மைப் பொருளைக் கண்டேன். அங்குப் பள்ளத்தாக்கிலெல்லாம் பாக்குப் பயிரிடுவர் பட்டர் (Brahmins). வேதமோதுவோர் வேளாண்மை புரிவதை, அதுவும் தாமே ஏர்பிடித்து ஏற்றம் கொண்டதை, வேறெங்கும் நான் கண்டதில்லை. பலாவும் முந்திரியும் அங்கே பரந்த விளைவு.

இந்த மாவட்டத்துக்குத் "தடிந்தெழிலி தான் நல்குவது" தவறாதாகையால் நீரும் நெல்லும் நிலையாகக் கிடைக்கும்; தென்னை செழித்து வாழும். உழைத்து உணவளிப்போர் மிகுதியும் துளு மொழி பேசும் தொன்மையாளர். சொத்து முறையில் "மருமக்கள் வழி" யைக் கைக் கொள்ளுவோர் "பண்ட்" (Bunt) என்ற தொன்மைத் துளுவினராவர். சென்னை, அரசமைச்சர் திரு A. B. ஷெட்டி அவர்களும் இவ்வினத்தவரே. இம்மாவட்டத்துக்கு இலக்கிய மொழி கன்னடமேயானாலும், கன்னடம்

பேசக்கூடத் தெரியாத பல்லாயிரம்பேர் தொலைச் சிற்றூர்களில் இன்றும் வாழ்கின்றார்கள்.

கொங்கணி என்ற மொழியைப் பேசுவோர் இந் நாட்டின் பழங்குடிகளாக இருக்க முடியாது. அவர் தம் மொழி, தோற்றம் முதலியவற்றால் இவ் வுண்மை விளங்கும். மேலும் அவர்கள் பண்ட உற்பத்திப் பணியில் ஈடு படாமல், வாணிபம் போன்ற செயல்களையே மேற்கொண்டு, மக்கள் மிகுந்திருக்கும் மங்களூர், உடுப்பி, கார்கால், புத்தூர் போன்ற பேரூர்களிலேயே வாழ்கிறார்கள். ஏராள மாக வாழும் கிறித்தவர்களும் கொங்கணி மொழி பேசுபவர்களே. கோவாவில் இவர்கள் மிகுந்திருப் பதால் ஓர் உண்மை புலனாகும். போர்த்துகீயர் போன்ற மேலை நாட்டார் வரவுக்குப்பின் கிறித்துவ ரான பம்பாய் மாநிலத்தார் காலப்போக்கில் இப்பிரி வினராக இங்கெல்லாம் பரவியிருக்கவேண்டும். இவர் கள் இம்மாவட்டத்தின் மூலை முடுக்குகளிலெல்லாம் உழவும் தொழிலும் செய்து வாழ்கின்றனர். பொது வாக இங்குள்ள மக்கள் மனம் பம்பாய் நகரை விரும்புவதைப்போலச் சென்னை நகரை நாடுவ தில்லை.

கலைத் துறையில் இம்மாவட்டம் தனித்தன்மை வாய்ந்தது. கார்கல்லிலும், வேணூரிலும் உள்ள உயரமான சைன சமயச் சிலைகளும், மூடுபத்திரி யிலுள்ள சைனக் கோயிலும் புகழ் பெற்றவை. மங்களூரில் உள்ள கலங்கரை விளக்கக் குன்றின் (Light-House Hill) மீதுள்ள செயின்ட் அலோசி யஸ் கல்லூரி உயர்ந்த கிறித்தவக் கலைச் சொத்து. அக்குன்றின் மீது நின்று நோக்கினால் "காட்டுநெடு வானங் கடலெல்லாம் விந்தை" "தங்கம் உருக்கித் தழல் குறைத்துத் தேனாக்கி, எங்கும் பரப்பியதோர் இங்கிதமோ!" என்று அமரகவி வியந்தது போலவே "வான் வெளியைச் சோதி கவர்ந்த சுடர் மயமாம் விந்தை" மாலைப் பொழுதில் மறையுங்கால் அங்கி ருந்து பன்முறைகண்டு நான் பரவசப்பட்டுள்ளேன்.

நான் எண்ணியுள்ளவற்றை யெல்லாம் கூறப் புகுந்தால் ஒரு நூலாகவே முடியும். நான் விரைவில் உன்னைச் சந்திக்கும்போது மற்றவற்றை விரித் துரைப்பேன். உன் நலத்தைப் பற்றி எழுத வேண்டுகிறேன்.

என்றும் உன்
செங்குட்டுவன்.

MATHEMATICS AND SCIENCE ASSOCIATION

By

K. Rajagopalan

The Inaugural address of the above Association was delivered by the Hon'ble Sri C. Subramaniam, Minister for Finance, Government of Madras on Thursday the 4th September 1952, at 4-30 p.m. in the College hall. The principal presided over the function.

Sri K. Rajagopal Naidu, Lecturer in Mathematics and Vice-President of the Association welcomed the Minister and other distinguished visitors, including Mr. C. Parthasarathy Naicker and Mr. P. Ramaswamy Chetty, President and member respectively of the College Management Committee.

The Principal in the course of his remarks observed that they were anxious to develop the institution into a First Grade College. He also gave a picture of the financial position of the College and requested the Government to give them substantial aid.

Mr. A. Chandrasekaran, student chairman of the Association gave an account of the Association's activities.

Delivering the Inaugural Address, Sri C. Subramaniam, congratulated the Association on its achievements. In the course of his address, he said that education should be with a purpose and a known object. The present educational system seemed to him to be purposeless, and appealed to those interested in education to evolve a system that would lead to the fullest development of the human mind. He said that he would like every College to develop into a University, with its own syllabus and not be cramped by the syllabus set by one University. This would enable each institution to grow according to the environment in which it was placed. The training they now gave to their boys and girls would naturally influence the course of events in the country in the future, because the students of today were the citizens of tomorrow.

Mr. P. Ramaswamy Chetty, on behalf of the management, thanked the minister and explained to him the building programme of the College.

Mr. Selvadorai, student secretary proposed the vote of thanks

With the National Anthem, the function came to a close.

* * *

The Hindi Association

The inaugular address of the Hindi Association was delivered on 9—9—'52 by Sri Vatil Ganapathi Sharma, M.A., L.T., Lecturer in Hindi, Government Arts College, Madras. The student-chairman Mr. M. S. Chandrasekaran presided. The lecturer dealt at length on the importance of Hindi which has become the National Language of our country. After the vote of thanks proposed by Virendradutt Gyani, the meeting terminated.

MATHEMATICS & SCIENCE ASSOCIATION

By

G. Venkateswarlu

Henry Cavendish day Celebration

Under the auspices of the above association, Henry Cavendish day was celebrated on 22nd october 1952 with the student chairman presiding.

Professor M. Laxmanan, Head of the department of Chemistry, Government Arts College, Madras delivered the address on the life and work of Henry Cavendish. He gave a picture of Cavendish the lovely and the systematic man, who was wealthy among the wise and wise among the wealthy though usually wealth and wisdom seldom go together. The lecturer dealt at length on his work involving the elements, earth water and fire. A film show followed the lecture. The films for the occasion were kindly lent by the united states information services.

ANDHRA VIGNANA SAMITHI

By

T. Kothandaramiah

Report of the activities conducted under the auspices of the association

(1) Andhra Vignana Samithi of Sir Theagaraya College was inaugurated by the Hon'ble Sri S. B. P. Pattabhirama Rao (Minister for Rural Development to the Government of Madras) on Thursday the 14th of August 1952. The student-chairman presided.

(2) A second meeting was held under the auspices of the above association on Thursday the 23rd of October 1952 when Mr. G V. Sithapathi of Telugu Bhasha Samithi spoke on 'Nataka Kala' on the occasion. The student-chairman presided.

(3) Under the auspices of the above association Andhra Students of the city colleges put on boards some variety entertainments at Museum Theatre on Friday, the 7th November 1952. The principal of the college presided on the occasion and welcomed the chief guest of the evening The Hon'ble Sri Naganna Gouda (Minister for Agriculture to the Government of Madras) was the chief guest. The Vice-Principal proposed a vote of thanks on behalf of the association. The members of the above Samithi were able to collect nearly Rs. 1200/- (Rupees one thousand and two hundreds only) by way of advertisements and the sale of the tickets excluding the expenditure for the function.

(4) The members of the above Samithi staged a one act play. 'Sangha Mitra' on Saturday the 22nd of November 1952 on the occasion of the opening ceremony of the adult education centre at Swatantra puram.

HISTORY, COMMERCE AND LOGIC

By

T. Dhanakoty

Report on activities

The inaugural meeting of the above Association was held on 25-8-'52. Dr. P. Subbarayan was kind enough to deliver the inaugural address. In the course of his learned address he laid great stress on the place of English in the curriculam of studies. For some years to come English should continue not only as the medium of instruction in Colleges but also for inter-statal communication. He also pleaded for raising the standard of English at the High School stage. He was of opinion that a national approach, and not merely a national approach, was the best solution towards the prob'ems of his kind.

During the Pooja holidays, the Association organised an excursion of staff and students of the College to Madura, Courtalam, Papanasam and Ambasamudram. The party led by the Principal was 25 strong. It was an interesting and instructive tour.

The 'United Nations Day' was celebaated on 24-10-'52 under the auspices of the Association. Mr. Paul C. Sherbert, Public Affairs Officer, United States Information Service, Madras, delived an address on the occasion. He explained the constitution of the U. N. O. and compared it with the set-up of the League of Nations. While enumerating the achievements of the U. N. O. in the social and economic spheres. he observed that the same measure of success had not crowned its efforts in the political field. He then analysed the causes which generally provoke wars and exhorted the members of the Association to cultivate a global outlook and regard civilisation as the co-operative achievement of the different nations of the world. He concluded that that way alone lay the safety of world

Posters depicting the valuable work done by the U. N O. with special reference to the refugees were prominently displayed on the occasion The U S. I S. were kind enough to lend the Association two films for exhibition on that day.

The Association celebrated the 'Turkish Republic Day' on 30-10-'52. Dr. S. Mohamed Hussain Nainar, Professor of Arabic, Persian and Urdu, University of Madras, delivered a thoughtful address on the events leading to the establishment of the Turkish Republic in 1923. He traced the history of the Turks from 1453, when the Ottoman Turks captured Constantinople, and their subsequent career under the Sultans. He then gave a vivid account of the leadership of Mustapha Kemal Pasha and his great reforms which transformed a decadent Sultanate into a mighty republic.

COLLEGE UNION

The Inaugural meeting of the above Association was held on 27—8—'52, when Mr. R. J. MacAlister, Cultural Relations Assistant, U. S. I. S. Madras, delivered the inaugural address. He gave a detailed picture of university life in the United States and spoke of the several American Educational Foundations. He referred particularly to the campus life to which American Students are accustomed and to the compulsory military training they received. However, he said American students resembled Indian Students for their way of life was peaceful and orderly and they hated war as much as Indians. He exhorted Indian Students to do their best in the coming years so that their country might be placed on a par with other countries.

The Vice-Principal welcomed the distinguished guest. The Student Chairman Mr. M. S. Chandrasekaran, presided and the Secretary Mr. M. N. Nagarathnam proposed a vote of thanks.

Coleridge Day was Celebrated on 21—10—'52 under the auspices of the above Union. Sri A. Gopalakrishnan, M.A. Head of the Department of English, New College, Madras, spoke on the life and works of Coleridge with special reference to "The Ancient Mariner". In the course of his speech the learned lecturer referred to the unique position that Coleridge holds among the poets of the Lake District and gave an appreciation of his masterpiece viz. The Ancient Mariner.

The Vice-Principal welcomed the distinguished guest. The Student Chairman Mr. M. S. Chandrasekaran, presided and the Secretary Mr. M. N. Nagarathnam proposed a vote of thanks.

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MADRAS

IF I WERE FATHER

By

J. Krishnamurthy, I. U. C. III B.

Though I am not a father the very thought that may become one, rouses my feelings of joy within me. It is like the joy of creation, an act of God. To have children about me is a very great pleasure indeed. Babies are always pleasant to look at. But there is difference between the joy derived from any baby and the joy from one's own baby.

There is, besides another source of joy in the prospect of having a child. It gives me a sense of possession. All the people will say that I am the father of that child. Children as a matter a fact are most essential to the merriment of their parents. So I expect my child to make me happy by it's presence and by its pleasant deeds. And my child will be the symbol of all my love, my hopes and my joy in this world. All these things abstract will take a concrete body in my child.

The sense of possession and of joy, when the baby is born must certainly be accompanied by a feeling of increased sense of duty and to the child and to the world. The whole universe must enjoy at the pleasant sight and good manners and deeds of my child. I must certainly look to the welfare and intellectual development of my child. I beleive this should be the féeling of every father in this world. As regards the duty to the child feeding, clothing and keeping from severe cold and heat is expected from every father in this world. There are the financial and other inconveniences to almost all the parents in India. I find today in India, in our daily life, that children are not brought up in a healthy-manner. I am reminded of the beautiful line. "The Child is father of Man. Its beauty lies in its truth. For, when it grows old to be a man will not my child show the same qualities that he is exhibiting in infancy. Who, but the father and the mother can be responsible, for forming it's character.

Children should be allowed to have their ease. We should not raise any objection when we find that their acts are apt to hurt them or cause any such thing. In India most of the children are not allowed to jump and play about, which is the development to their physique by their parents. It is therefore my aim to bring up my child in an atmosphere of health and wisdom. Love, Truth and courage are the qualities I expect from my child.

I feel that my child when he grows up, must give expression to the best hopes and ideas I have in my heart and mind. Indeed where I have failed to achieve my desires, my wishes and my ideals in my life, therein my child must succeed. That is my hope and with that point of view, I will rear my child. Looking at my child I must feel that he is my second self which can achieve more than I myself can do in the short span of life. And so my child will continue my line not in the physical sense alone but also my line of thinking and my way of feeling in and about in this world. If I do this I will have done my duty to myself and to the rest of the world For what greater service can humanity expect of a human being than to give a child unto the world that is worthy of his name that is the best self expression of a loving and thoughtful human being. Surely this idea of having a child fills me with a sense of great expectation and joy. I believe this should be the feeling of every father.

THE FATHER OF THE NATION

By

P. R. Govindarajulu, I Class, I Group

Orphans are we all indeed in a sense
Bereft of the Father of the Nation,
To whom go we to replace his prescience?
What pain it is to feel that we are desolate!

His sweet screne smile that routed all sorrow
His frail frame so full of vigour and glow,
His straight or nay stern speech, the vile trigger
Had all ended; the sad news pierced as an arrow.

The staid prophet no more breathes among us;
The world now in bitter agony writhes;
The blessed spirit of Gandhi still breathes;
Leaders still honour the bless'd one by laying wreathes!

Father, guide us the forlorn from above;
Shed the lustre of thy smile to light our path,
Thunder when we err and displease thy soul,
Bestow thy benison when we all to thee bow

O world, a world busy in beastly wars,
Shed all thy malicious hatred that mars
They whole next life; heed that celestical voice
Faint though it is in the tumultuous brustle

It is weighty and ripe to fructify
To pacify thy heart and rectify.
Rouse up all from the trance, blend into one
Tread the footsteps of the good master of us all

THE BRAZEN-FACED COMEDIANS *(Short-Story)*

By

A. Lakshmana

It was about eight o'clock in the night. The mellow moon was sailing through fluffy white clouds and the stars sparkled like the diamonds she wore. The fluttering breeze was filled with the fragrance of the flowers of the little garden round my house. Adding to i my grand father's gossip with my brotherst and sisters goaded me to leave my study and join the party up-stairs. My elder brother M. Sc., who was seated on an easy chair there, wished to display the immense scientific knowledge he had gained, to the party. He asked the children to quit as the moon light is not conducive to health and it would produce lunacy. My grand-father laughed bitterly and called him a 'Learned Ass'. This epithet produced an explosion of laughter among the children. The young chap Krishna, noted for his sagacity, asked his grand father with excitement 'What! can an ass ever acquired any learning?'. 'Well, my dear inquisitive boy, I remember a story' replied the grand-father after blowing his nose. We felt joyous to hear a story.

Once a wise king of Amaravathi in order to test the cleverness of his new Minister, asked him to summon some learned asses before him, within two or three months. The new Minister who understood the King's intention, at once set out in search of such 'asses'.

After his long quest, the Minister was able to gather six 'learned asses'. One was an Engineer, the second a Doctor, the third a Logician, the fourth a Trader, the fifth a Grammarian and the sixth an Astrologer.

The Minister, after providing them with money and a letter of introduction to enter the King's palace, returned home. Next morning all the six started for the King's palace. Throughout the day, they walked and by evening they halted at an inn in order to take rest. As they were feeling hungry, they decided to cook their food themselves. The servant-maid there was willing to cook, but the Doctor sternly rejected the offer. The Doctor was to decide what sort of food should be prepared so that it might not upset their digestion and so that they might prove to be fit for their momentous interview with the King. The Logician who was very much fond of brinjal proposed it. But the Doctor was of the view that brinjal generated too much heat and might tend to a heated conversation with the King. The Astrologer who was very much pleased with pumpkin recommended it. The Doctor considered it unsuitable because it would produced too much cold and might fill the King's palace with snots. Thus they began to name many green vegetables and leaves and at each name the Doctor shook his head finding it defective in one way or the other. At last after much contemplation, the Doctor found the neem leaves as a fine diet though they had never been reckoned as an eatable. Immediately they sent the Trader to the bazaar with a two rupee note for the margosa leaves. The Trader soon reached the market place. There, outside the market gate he saw a big neem tree with its branches wide spread. Under it there sat a beggar. Thinking that he was the vendor of the neem leaves, the Trader gave him two rupees and brought down a few twigs to the inn. They soon plucked the neem leaves and after washing them carefully put them in a pot and began to cook them. They sent the Logician to bring ghee while the Grammarian had to cook. At this stage the rest of the party went to gather the other requisites.

While the Logician was returning home with the ghee in a pot a problem engaged his mind. He began to argue with himself thus: 'Is the ghee held by the pot or the pot by the ghee?'

Arguments arose, and yet the solution was not reached at. At last he removed his hand from underneath the pot, The pot fell down to the ground and was broken and the ghee was split. But he felt immensely joyous and shouted ' yes, it is the pot that helds the ghee '.

The Grammarian here was left to watch the cooking. The water began boiling and there was a bubbling sound consequently, which was quite strange to him. He began to question himself ' What can this bubbling mean ? There is no such word in our literature '. As it proved to be a sore for him to hear he poured in it a handful of sand and the sound ceased and boiling softened into a sizzling. The sound ' Su, Su ', he exclaimed was a noun and was correct.

However, it is evident that they slept and spent the night in hunger and the next morning they resumed their journey. Now, it fell on the shoulders of the Astrologer to conduct them in a direction so that it might be auspicious. They, according to the biddings of the Astrologer, proceeded towards the east. On the, way they came against a wall. It was the wall that protected the palace of the king of Amaravathi. Now the Engineer came forward, cogitated for a minute or two and affirmed to break the wall and find their way through it. Immediately these illustrious persons caused damage to the royal property. On noticing the breach and the tresspass, the guards there arrested and handed them over to the king. The king on hearing the episode of their journey laughed to his heart content at the sight of the brazen-faced comedians whom his minister had sent.

My grand-father continued that we might include our elder brother in that list of ' Learned asses ', for no one affirmed that the moon-light produced lunacy.

The children began mocking at my elder brother and he was quite startled. My sister-in-law gave a cry for him and he hastened downstairs. A roar of laughter of the whole party in the upstairs pursued him.

★

QUIZ

By

S. Viswanathan, II Class, I Group

A. *What's the answer :—*

1. Island sacred to Venus.
2. The inventor of cartesian co-ordinates in mathematics.
3. An author who died on the same day as Shakespeare.
4. Fathers of the modern essay.
5. Inventor of the miner's safety lamp.
6. Author of the play "The Three Musketeers".
7. Eldest and wisest of the Greek chieftains at siege of Troy.
8. A novel written by Johnson in a week in order to pay the expenses of his mother's funeral.
9. The heart of Greek culture in the ancient world.
10. The diamond jubilee year, the sixtieth year of the reign of Queen Victoria.
11. The poet and friend of Wordsworth, produced a great work of literary criticism entitled Biographia Literaria.
12. The great author of the "Divine Comedy", one of the world's great epics.
13. Author of "The Social Contract".
14. Compiler of the Pocket Oxford Dictionary.
15. The inventor of logarithms.

GEOGRAPHY

B. *What's the answer :—*

1. The highest peak of the equatorial Andes.
2. Largest city in the world.
3. (*a*) A land of villages and farms.
   (*b*) Play-ground of Europe.
4. The place which receives the heaviest rainfall in the world.
5. What is the time at Durban when it is noon at Greenwich. Durban 30°57" East.
6. The lengths of the Nile and the Amazon.
7. (*a*) The first railway in India was opened in the year....
   (*b*) Los Angeles is noted for.......
8. Hottest and coldest month in Australia.
9. *Country producing ⅓rd of the world's* supply of cane-sugar.
10. The capitals of Austria, Borneo, Bulgaria, Poland, Spain, Tanganyika and Holland.

SPORTS QUIZ

1. Fastest man in Asia.
2. The three great W's in cricket.
3. Famous cricketeer knighted by George VI.
4. Youngest player to represent any country in test matches.
5. World champion in Table Tennis.
6. Skipper of the victorious hockey team at Helsinki.
7. Hockey 'Wizard'.
8. Fastest bowler England had ever produced.
9. Fill in the blank spaces :—
   (*a*) Vijay——. India's captain against England.
   (*b*) Vijay——. Former India's opening batsman.
   (*c*) Vijay——. School boy cricketer.
10. Famous cricketer known as 'Black Bradman'.

வீரர் வ. உ. சிதம்பரனார்

K. பூச்சக்கரவர்த்தி, I.U.C. III-B.

"ஓட்டம் நாங்கள் எடுக்கவென்றே கப்பல்
ஓட்டினாய் பொருள் ஈட்டினாய்"
—கேட்டவன் ஐ. சி. எஸ். கலெக்டர் ஆங்கிலேயன்
"பொழுதெல்லாம் எங்கள் செல்வம்
கொள்ளை போகவா? நாங்கள் சாகவா"
—என்று பதிலளித்தவன் வ. உ. சி. ஓர் தமிழர்

தென்னாட்டிலே விடுதலை வேட்கைக்கு வித்திட்ட வீரன்; பழந் தமிழர் வாழ்க்கையை வகுத்த வீரன்; பழந் தமிழ் நூல்களைப் பழுதறக் கற்றுணர்ந்த அறிஞன். வட நாட்டிலே "சுயராஜ்யம் எனது பிறப்புரிமை; அதனை அடைந்தே தீருவேன்" என்று கூறிய தீவிர காங்கிரஸ் தியாகி திலகர் இருந்தார் என்றால் அதைப்போன்றே தென்னாட்டிலே தமிழர் மாபிலே, ஒட்டப் பிடாரத்திலே பிறந்து வெள்ளையரை வெளியேற்ற முயன்ற வீரன் தாழ்ந்த தமிழகத்தை தட்டி எழுப்பிய தீரன். "யாதும் ஊரே யாவரும் கேளிர்" என்பதற்கு இலக்கியமாக வாழ்ந்தவன்; அவனே நாம் போற்றும் வ. உ. சி.

கண்ணுக்கினிய முத்தும் கருத்திற்கினிய முத்தமிழும் தந்த பாண்டிய நாட்டிலே "பொற்கொல்லன் சொற்கேட்ட நானே கள்வன்" என்று உணர்ந்த உடனே உயிர்துறந்த மன்னன் வாழ்ந்த நாட்டிலே, "வானம் பொழியுது, பூமி விளையுது மன்னவன் காணிக்கு ஏது பணம்" என்று வெள்ளையனுக்கு வீரச்சவால் விடுத்து வெள்ளையரை ஆதியிலேயே எதிர்த்த கட்டபொம்மு ஆண்ட பாஞ்சாலங் குறிச்சிக் காற்று வீசும் வீர மண்ணில், தென்பாண்டிய நாடு எனச் சிறப்பித்துக் கூறப்படும் திருநெல்வேலி மாவட்டத்தில் தற்போது ஒட்டப்பிடாரம் என வழங்கும் அளகையம் பதியில் திருவாளர் உலகநாதப் பிள்ளைக்கும் திருமதி பரமாயி அம்மைக்கும் புதல்வராய் பிறந்தவர் நமது வ. உ. சி.

பிறந்து வளர்ந்தவர் இயற்கையிலேயே தேசிய உணர்ச்சி நிரம்பப் பெற்றார். முதலில் இவர் தாலுக்கா ஆபிஸில் குமஸ்தா வேலையிலமர்ந்தார். பிறகு இவர் தன் முயற்சியால் சட்டப் பரீட்சையில் தேறினார் பிறகு இவர் வக்கீல் தொழிலை மேற்கொண்டார்.

இவருக்குச் சிறந்த நண்பர்களாகத் திலகர், அரவிந்தர், வாஞ்சி, சண்முகம் பிள்ளை ஆகியோர் விளங்கினார்கள். அப்போது அவர் "விவேக பானு" என்னும் மாத வெளியீடு நடத்தினார். அச்சமயத்தில் தான் திருக்குறளிற்கு உரை எழுதினார். அவர் இலக்கிய ஆராய்ச்சியில் ஈடு பட்டதும் இக்காலத்திலேயே தேசியக் கிளர்ச்சியிலும் ஈடுபட்டார். "வந்தே மாதரம்" "வாழ்க சுதேசியம்" "சொந்தத் தேசம் சுகம் பெற" என்னும் வீர மொழிகளை வெளியிட்டுத் தேச உணர்ச்சியை உண்டாக்கினார்.

வெள்ளையர் சுரண்டுவதைக் கண்டு மனம் நொந்து இந்நாட்டிலே கப்பல் தொழில் ஆரம்பிக்க "நாவாய்ச் சங்கம்" அமைத்தார். இதற்கு வேண்டிய பணத்தைப் பக்கிரி முகம்மது கொடுத்தார். இதற்கு நம்மவரே பல துன்பங்கள் செய்தனர். ஆயினும் இவர் தீவிரமாக உழைத்தார். இதனால் ஆங்கிலேயர்கள் வெருண்டனர். அதிலிருந்து அவரைத் துன்புறுத்தத் தொடங்கிப் பலவகையிலும் அச்சுறுத்தி வந்தனர்.

கோரல் மில்லின் வேலையாட்கள் வேலைக்கு வரவில்லை. காரணம் சரிவரக் கூலி கொடுக்காமையும் துன்புறுத்தலுமேயாகும். இதனால் அதிகக் கோபம் கொண்ட ஆங்கிலேயர் "இந்தியன் கப்பல் தொழில் நடத்துவதா? அதை நாம் அனுமதிப்பதா? என்று மமதைகொண்டு வ. உ. சி யைச் சிறை செய்தனர். தேசத்தின் உரிமைக்காகப் பாடுபட்ட காரணத்திற்காகத் தேசத் துரோகி என்று அவர்களால் கருதப்பட்டு ஜாமீன் மறுக்கப்பட்டு பாளையங்கோட்டைச் சிறைச்சாலையில் அடைக்கப்பட்டார். ஆண்டு அவருக்கு உணவு கொடுத்தவர்களுக்கும் சிறைத் தண்டனை கொடுக்கப்பட்டது. முடிவாக அவர் குற்றவாளி என்று அவர்களால் தீர்ப்பளிக்கப்பட்டு கோயம்புத்தூர் சிறைக்கு மாற்றப்பட்டார். அவர் திருநெல்வேலி, மணியாச்சி, மதுரை, திருச்சி, ஈரோடு மூலமாகச் செல்லும்போது அங்காங்குப் பலரைச் சந்தித்துப்பேசினார். திருச்சியில் மாணவர்கள் வந்து பேசியதாகவும் கூறியிருக்கிறார்.

"திருச்சி ஜங்ஷனில் திருப்தியா உண்டு
அடுத்த போலீஸ் ஸ்டேஷனில் அமர்ந்தபின்
வண்டியில் ஏறவும், மாணவர் அநேகர்
அண்டிவந்தென்னுடன் அன்போடு பேசினர்"

என்று அவரே எழுதியதிலிருந்து இதனை அறியலாம்

கோயம்புத்தூர் அடைந்த பிறகு செக்கிழுக்கும் சி. வகுப்புக் கைதியாக அவரை ஆக்கினார்கள். அங்கே பல சொல்லொண்ணாத் துன்பங்களுக்கு உட்பட்டு முடிவாக விடுதலை அடைந்தார், சிறை மீண்டு வந்த அவருக்கு மீண்டும் வக்கீல் தொழில் உரிமையை வாலெஸ்துரை வாங்கித்தந்தார். அது காரணம் பற்றியே செய்ந்நன்றி மறவாமல் அவர் கடைசி மகனுக்கு வாலேசன் என்று பெயரிட்டார். தள்ளாத வயதில் தொண்டை நீரை வற்றச் செய்யும் வக்கீல் தொழிலை மனமின்றிப் புரிந்தார். அக்காலை தமிழர் ஆதரிக்காமல் விட்டது வருந்தத் தக்கதேயாகும்

இத்தகைய வீரத்தியாகிக்கு விழா நடத்துவது சமயச் சடங்குகள் போன்றதன்று. அவர் வரலாற்றை விரித்துரைப்பது அவர் காட்டிய வழியில் சென்று மக்கள் தம் கடமையைச் செய்வதே வ. உ. சி. என்னும் மரத்திற்கு ஏகாதிபத்திய எதிர்ப்பேவேர். தேசியமே அடிமரம். தமிழ்ப் பண்பாடுகளே அதன் கிளைகள். விடுதலையே அதன் பூவுங் கனியும். இவை அனைத்தின் உருவம்தான் வ. உ. சி. இவர் முப்பது ஆண்டிற்கு முன்பே "வெள்ளையனே வெளியேறு', என்று முழக்கமிட்டார். இன்று வ. உ. சி. மறைந்துவிட்டார். ஆனால் நாமக்கல் கவிஞர் "குலவுபிள்ளை சிதம்பரத்தை நினைவு கூர்ந்தால் கொள்ளை! கொள்ளை! சிறையிலிருந்து குறிகள் தோன்றும்" என்றார். ஆம்! அவரை நினைத்த உடனே நம்மனதில் வீரம் தோன்றுகின்றது.

"மேலோர்கள் வெஞ்சிறையில் வீழ்ந்து கிடப்பதும்
நூலோர்கள் செக்கடியில் நோவதும் காண்
கிலையோ?"

என்று பாரதியார் பாடியதும் நோக்கத்தகுந்தது.

இத்தகு தியாகம் புரிந்தும் அன்பு, அடக்கம், செய்ந்நன்றி மறவாமை முதலிய குணங்கள் அவரிடம் அமைந்துகிடந்தன. இவரது பெயரைப் பொறித்தவோர் கப்பல் 2-9-48-ல் திருவாளர் இராசகோபலாச்சாரியாரால் மிதக்க விடப்பட்டது. இனிவரும் பாட திட்டங்களிலும் அவரையும் அவரைப்போன்ற பெருந் தியாகிகளின் வரலாறுகளைச் சேர்க்கவேண்டியது பெருங்கடமையாகு மல்லவா! வாழ்க வ. உ. சி. திருப்பெயர்.

పత్రికాపరిచయం

రచన—పోలాప్రగడ గోపాలకృష్ణ

“ఏమండోయ్! చూశారా! మొన్న మనం వ్రాసిన కథానిక పడింది. పత్రిక పంపించారు. ఇదుగో చూడండి” అంటూ శారదాదేవిగారు విశాల మైనముఖంతో ప్రత్యక్షమైంది. “నాకు మొదటే తెల్సు, నువ్వు పంపించింది వేసుకోకుండా ఏ ఎడిటరూ వుండ డని. ‘ముదితల్ నేర్వగ రానివిద్య గలదే ముద్దార నేర్పించినన్’ అని వెనకటి కొక కవి మాంచి అనుభవంతోనే చెప్పాడు” అన్నారు రామారావుగారు. “చాల్లెద్దురూ...మీ ఆక్షేపణలూ...మీరూనూ...అవును కానీండి, యీ అమ్మాయి ఎవరో కాని ప్రతీ పత్రికలోనూ ఈవిడ వ్రాసినవి పడుతూ వుంటాయి. ఎంత బాగా రాస్తోందో చూశారా? ఈ మాటు వ్రాసిన “కాలేజీ అనుభవా” లన్నది మరీ బావుంది కదూ!” అని లెక్చరు దంచేస్తోంటే, “ఓహో! అలాగా! ప్రతీ పత్రికలోను వ్రాస్తుందా?” అని ఆశ్చర్యం ప్రకటించారు రామారావుగారు. ఈయన M.A. ప్యాసై లయోలా కాలేజీలో లెక్చరరుగా వున్నారు. పెద్ద పేరు పడ్డ రచయిత కాకపోయినా రచయిత అనేందుకు సందేహపడ నక్కర లేదు. శారదాదేవి ఆయనభార్య. ఆట్టే చదువుకోకపోయినా, అనేకపుస్తకాలు చదివి, భర్తగారి తర్ఫీదులో కొంతవరకు సాహిత్యరంగంలో ప్రతిభ చూపిస్తోంది. అప్పుడప్పుడు కథలు, కథానికలు, వ్యాసాలు ఒకటేమిటి మెదడుకు తోచినభావా లన్నింటినీ ఏదోపద్ధతిలో కాగితంమీద పెట్టేసేది. వాటిలో సగం పైగా రామారావుగారి అనుగ్రహానికి గురియై యిల్లు దాటనే లేదు. దాటినవాటిని పత్రికవాళ్లు రచన మింగుడు బుట్ట (అదే లెండిWaste paper basket) సలహా తీసుకోకుండానే ప్రకటించేవారు. ఇక మనకథలో కొద్దాం.

శారదాదేవిగారు గాంధీ సిద్ధాంతాలను వ్రాస్తే రమణమ్మగారు అహింసావ్రతాన్ని గురించి వ్రాసేది. బెర్నార్డుషా భావా లొకరు వ్రాస్తే, షేక్స్పియరు భావాలు మరొకరు వ్రాసేవారు. వీరిద్దరి రచనలలో చాలావరకు పోలికలు కనబడుతూ వుండేవి. శారదాదేవి ‘రమణ’ అనే ఆవిడ వ్రాసిన ‘కాలేజీ అనుభవాలు’ చదివినప్పటినుంచి ఆవిడను చూడాలనుకుంది. కవికి కవిని, రచయిత్రికి రచయిత్రిని, ప్రతిభావంతునికి ప్రతిభాశాలులను కలుసుకొని వారివారి అనుభవాలను వినాలని కోరిక కలగడం సహజం కదూ! అందుచేతనే ఆవిడ తోటిరచయిత్రి అయిన ‘రవణ’ గారి ఎడ్రసు తెలియపర్చవలె నని పత్రికాప్రతినిధులకు, భర్తగారి అనుమతితో రిప్లయికార్డు వ్రాసింది. ఇంకేం! మర్నాడే పత్రికాముఖంగా ఆవిడఎడ్రసు తెలిసింది. ‘రవణ’ గారిదిగూడా మద్రాసే కావడం శారదమ్మ ఆశను మరింత రెచ్చగొట్టింది. కాగితం కలం తీసుకొని ‘రవణమ్మ’ గారికి ఉత్తరం వ్రాసింది. ఆ ఉత్తరంలోని సంగతులు టూకీగా చెప్పేస్తాను.

శ్రీమతి రమణగారికి,

శారద వ్రాయునది. మీ వ్యాసాలూ, కథలూ పత్రికలలో తరచు చూచి ఆనందిస్తున్నాను. ఈ ఊరు వచ్చిన ఏడాదినుంచీ సరిగా మన తెలుగుమాట్లాడేవారిని చూడలేదు. మహాసముద్ర మధ్యమున నావిర్భవించిన తృష్ణవలె, దైవ మిచ్చియున్న వాక్స్వాతంత్ర్యాన్ని ఉపయోగించుకొనడం అసంభవ మగుచున్నది. ఇంట్లో ఉన్నా లేకపోయినా, కదిలినా మెదిలినా, ఇటు తిరిగినా అటు తిరిగినా, చివర కెటు తిరిగినా ఈ అరవభాషామతల్లి పలుకులే వినబడుచున్నవి.

ఇంతకీ నేను వ్రాయున దేమనగా మిమ్ముల నొకమారు చూడాలనే. మీరుకూడా మా కంతమూరంలో లేరుగా! మీ రచనలవల్ల మీకీ ప్రాంతంలో అంటే అరవంలో కొంతనుభవం వుండే వుంటుందని వూహిస్తున్నాను. కాబట్టి మీరు ఈ వచ్చే ఆదివారం మా (స్వగృహం కాకపోయినా) ఇంటికి విచ్చేసి మా అల్పాహారవిందును గైకొందు రని ఆశించుచున్నాము.

ఇట్లు మీరాక కెదురుచూచు

శారదాదేవి.

పూర్తి ఎడ్రసుతోసహా ఈ ఉత్తరమును రమణగారికి పంపించింది శారదాదేవి. శారదాదేవి ఆంధ్రుల మనస్తత్వాలను ఆమాత్రం అర్థం చేసుకోలేని ఆధునికకవయిత్రి కాదు. కనుక ఆదివారం 'రమణ' తప్పకుండా వస్తుందని వూహించేసింది. తన కొత్త స్నేహితురాల్ని భర్తగారికి పరిచయం చేయాలని రామారావుగార్ని ఆరోజు ఇంటివద్దనే వుండవలసిందిగా కోరి, సఫలీకృతమనోరథురాలైంది. తన స్నేహితురాలు వుదయం వంటపనులలోనుండి తెమిలి రావడాని కెలాగూ వీలులేదని తెలిసిన శారద మధ్యాహ్నము ఓ హాటూ, ఓ స్వీటూ, తయారు చేసి, ఓ జగ్గుడు కాఫీ ఫ్లాస్కులో జాగర్త చేసింది. ఇల్లంతా భారతనారీ జనాదర్శ మహిళలా శుభ్రంగా అలంకరించింది. రెండు గంటలనుండీ తన పత్రికాపరిచయమైన స్నేహితురాలి కొరకు ఎదురుతెన్నులు చూస్తూ సింహద్వార సోఫాలో పతీసమేతయై కూర్చుంది. టైము గబగబ మూడు, నాలుగు అయిపోయింది. శారద నిరాశ సాయంసంధ్యాతమస్సులా అంతకంతకు ఎక్కువవుతూంది. ఆదివారం పేరు చెప్పి అంతవరకు అసలెవరూ రానేలేదు! రామారావుగారు "అనవసరంగా నా టైము పాడుచేస్తూన్నావని మొదలెట్టిన సణుగుడు మెల్లిమెల్లిగా విజృంభించి "హాయిగా ఏ సినీమాకో పోయి వుందుననీ" కొరాలూ మిరియాలూ నూరడం దాకా వచ్చింది. ప్రాణం విసిగి ఆయన "మెరీనా బీచికేనా వెళ్తా"నని ప్రయాణమయ్యారు.

అప్పుడే వీధిలో ఎవరో "మేస్టారూ!" అని పిలిచారు. వెంటనే శారదాదేవి హాజరయి ఆ పిలిచినవానికూడా 'రమణ'గారు లేకపోవడంతో ముఖం ముడుచుకుని భర్తతో "మీకోసం ఎవరో స్టూడెంటొచ్చాడు. చూడండి.' అని చెప్పింది. ఆయన వచ్చిన ఆగంతుకుణ్ని చూచి "ఏమోయ్. వెంకటం. ఇట్లావచ్చావు." అన్నాడు. "ఏమీ లేదండి. గురుపత్నిగార్ని క్షమాభిక్ష వేడుకోడానికి వచ్చాను." అన్నాడాకుర్రాడు.

అది విని శారదగారు యివతలకు రావడం చూచి 'అమ్మగారూ నమస్కారమండి. మొదట నేను చాలా రచనలు పత్రికలకు పంపాను. ఒక్కటికూడా పత్రికాధిపతులు ప్రకటించలేదు. ఒక పత్రిక ఎడిటరు ఆడవాళ్లు పంపే రచనలనే తరచు ప్రకటించడం చూచి, నా పూర్తి పేరు వ్రాయకుండా కొంత తగ్గించి ఆపేరుతో నేను వెనక పంపించిన వాటినే తిరిగి పంపించాను. అవన్నీ ప్రకటిస్తూన్నా డిప్పుడు. నా పేరు వెంకటరమణమూర్తి. ఆ పేరుతో 'రమణ' అని మాత్రమే సంతకం చేసి పంపిస్తూన్నాను. మీ రనుకున్నట్టు 'రమణ' స్త్రీ కాదని నేనేనని తెలియజేయడానికే వచ్చాను. పత్రికాధిపతినే కాకుండా మిమ్మల్నికూడ మోసంచేశాను క్షమించం''డని రుద్ధకంఠంతో భయపడుతూ చెప్పాడు వెంకటం.

అంతా విని శారదగారు నవ్వి "పరవాలేదోయ్! వెఱ్ఱివాడా! అందులో ఏం తప్పులేదులే. యీవిధంగానే టైము ఎక్కువ పాడవకుండా జాగర్తపడు. నన్ను ఆ పత్రిక పరిచయం చేసిన ఒక అప్పగారనుకో. అప్పుడప్పుడు వస్తూండు." అని ముగించేలోగా "చాలా బావుందోయి వెంకటం. చంటిపిల్లాడిలా అలా బాధపడతావేం? నిన్ను చూడగానే అనుకున్నానిలా అవుతుందని. రా! ఫలహారం చేద్దువు గాని" అన్నారు లెక్చరరుగారు.

వితండవాది

★ ఆరంబాకం. లక్ష్మణ ★

[తిమ్మారావుతో ఏది మాట్లాడినా దానిలోని పెడర్థం తీసుకొని వితండం గాను, వికటంగాను వాదించేవాడు. అతనిని చూస్తేనే అందరికి హడల్. దసరా సెలవులకు అత్తగారింటికి మద్రాసు వస్తాడు. త్రోవలో ఒక శెట్టి ఇతనిని చూసి చూడనట్లు తప్పించుకొని పోబోతుంటే తిమ్మారావు అతని చెయ్యి పట్టుకొని లాగి పలకరిస్తాడు]

నమస్కార మండోయ్ శెట్టిగారు.

నువ్వటోయ్ తిమ్మారావ్.

మరేనండి.

ఎప్పుడూ రాక?

ఇప్పుడే.

ఎక్కణ్ణుంచి?

వూరునుంచి.

ఎక్కడ దిగేవ్?

ప్లేటుఫారంమీద.

నీతో గొప్పచిక్కు యిదే యెప్పుడూను!

మరి మీరు అడుగుతున్న దానికి సరిగా సమాధానం చెబుతున్నాను కదండీ!

చాల్లే. చెప్పింది వంట బట్టించుకొని మరీ సమాధానం చెప్పు.

చిత్తం. అలాగేనండి.

దానికేంగాని నాలుగురోజు లుంటావా?

మీ సెలవయితే నాలుగుమాసా లుంటానండీ.

బాగానే వుంది నీతోటి (డోలాయమానముగా నున్నట్లు అభినయిస్తూ).

అన్నట్టూ ఇప్పు డేం చేస్తున్నావ్?

శెట్టిగారితో మాట్లాడుతున్నాను.

అద్భుతంగా వున్నాయి తెలివితేటలు.

మీ ఆశీర్వచనఫలం.

సంతోషించేంలే.

అయితే శెట్టిగారికి ఇంకో సగం బలం.

సరే నే పోనా?

పోతారా? అయ్యో—అప్పుడే వెళ్ళిపోతారా? ఇంత లోనే మీకు నూరేళ్లు నిండాయాండి?

(శెట్టి అవాచ్యానికి నొచ్చుకొంటూ) ఛస్ నీమాటలు వింటుంటే నాకు ఒళ్ళు మండుకు పోతూంది.

మీరు చెరువులో ఇంకా స్నానం చేయలే దను కుంటాను.

నీ శార్థం అనుకోలేదు.

అది అనుకోవలసినవాళ్లు భోక్తలండీ. మీ కెందుకండీ ఆ బాధ?

* * *

నమస్కారం అండోయ్ గురువుగారు.

నువ్వటోయ్ తిమ్మారావ్. నేన్... నేను ఎవరో అనుకున్నాను. నాలుగుపదులు దాటేయా దృష్టి కొంచం మందగించింది.

గురూజీ! కంటిమాపుకి తోడు నోట మాటకూడ లేకుండాపోయింది కాదని సంతోషపడుతున్నాను.

సురలకు పంచాంగం చెప్పేరకం నువ్వు.

మీరుమాత్రం భూసురులకు చెప్పేవారు కారూ?

నీకు ఏళ్లు వచ్చినా బుద్ధి మారలేదేం?

అవునండి గురువుగారు! అదే నేను అనేది. జాతకరీత్యా కూడాను గురువు కళత్రస్థానంలో వుంటే ఆయన శిష్యుడికి ఏళ్లు వచ్చినా బుద్ధిమారదని చెప్పబడి వుందండీ!

ఊఁ ఏడిశినట్టె వుంది.

ఎవరు యేడ్చిన ట్లుందండీ! మీ రేడ్చినట్లే వుందా?

మధ్య నే నెందుకు యేడవడం.

పోన్లెండి మొదట్లోనే ఏడవండీ.

కాలేజీలో నేర్చినపాఠాలు యివేనా ?

ఏం. మీదగ్గర నేర్చుకొన్నవి కాకూడదూ ?

నీ మొహం లే.

కోలగా లేదు లెండి. మీ చెల్లెలి మొహంకన్నా నయమే.

(కోపంతో) ఛా వెధవ చెల్లెలుప్రసక్తి తేబోకు.

ఏవిటీ! మీ బావమరిది కాలం చేశారా? అయ్యో పాపం.

(దుర్లక్షణమునకు మిక్కిలిగా బాధపడ్తూ) చాల్లే. మా బావమరది దుక్కలా గున్నాడు.

మరి వెధవచెల్లెలు అన్నారూ.

ఇక చాలించు. నీ అమోఘ తెలివితేటలకి మెచ్చానులే.

ఆచార్యదేవో భవ అన్నారు. సర్వజ్ఞు లయినమీరు నా తెలివిని మిక్కిలిగా ప్రశంసించటమే నాకు కావాల్సింది.

(పొగడ్తకు పొంగి) దానికేంగాని ఇప్పుడు ఎక్కణ్ణుంచి వస్తున్నావ్.

రైలుస్టేషన్ నుంచి.

(విసుగుతో) ఛస్! ఎక్కడికి వచ్చావయ్యా ?

గురువుగారిదాక వచ్చాను.

అది కాదయ్యా, అత్తగారింటికేనా అని.

అంతేనండి! సరే కాని గురువుగారు నాలుగయిదు ఉత్తరాలు రాసినా నా పెళ్ళికి వచ్చేరు కాదు కదా ?

శిష్యాగ్రణీ! ఏలాగ రమ్మన్నావ్ చెప్పు. ఇక్కడ ఆ...(అర్థోక్తి).

ఏలాగేమిటండీ? రైలుమీద.

వితండవాదికి పెద్దరోగానికి మందులే దన్నారు కదుటయ్యా! సరిగా మాట వినిపించుకోవు!

ఏమోనండీ. ఆ అనేవాళ్లు నాతో అన్లేదు.

నీతో అన్నారని నేను చెప్పానా ?

కదుటయ్యా అని నన్ను నిలవదీసి అడుగుతా రేమండీ.

పోని ఎవరయినా అన్నప్పుడు విన్నావా ?

ఏమో నేను వినలేదు.

నీతాడు తెగా

తాడు కాదండోయ్. అది తాళి. ఆడవాళ్ళ మెళ్ళో వుంటుంది.

అది సరేగాని మీ ఊళ్ళో గాడిద లందరూ బావున్నారూ? (అహంకారముతో అడుగుతాడు)

(తృణీకారముగా) వారికి పెద్దలు మీరు ఆమాత్రం బంధువిశ్వాస మయినా వుంచారే.

(రోషంతో) ఛా, నోరు మూస్తావా లేదా? ఝారుకుంటే శ్రుతి మీరుతూంది. (తిమ్మారావ్ ఆ గురువుగారి నోరు నొక్కి పట్టుకొంటాడు. గురువుగారు విలవిల తన్నుకొంటారు. పదిమంది పోగయి కోలాహలం బయలుదేరుతుంది. తిమ్మారావ్ గంభీరంగా చుట్టుపట్లనున్న వారితో)

మీరంతా మాజోలికి రావద్దు. ఈయనగారు నా గురువుగారు. నోరుముయ్య మని ఆయనే కోరేరు. 'మీరకు మీ గురువులాజ్ఞ మేదిని సుమతీ' అని ఈయనే ఒకప్పుడు నాకు చెప్పారు కూడాను.

*   *   *

వస్తున్నా వస్తున్నా

(మళ్ళీ జోరుగా తలుపు తట్టిన చప్పుడు)

వస్తూ ఉంటేనే తలుపులు అలా విరగ్గొడతా రెందుకూ?

రాకుండానే వచ్చే ననడం ఎందుకు ?

(తలుపు గడియ తీసి) మీరా! వారు అనుకొన్నాను. రండి కూర్చోండి.

అత్తగారు! నేను మీరా కాదండీ!

మీరా కాదు మీరు మీరే!

వారు ఎవరు?

వారు మీ మామగారేమో అని అనుకొన్నా.

ఎవరు యెవరో చూసుకోకుండా అనుకోవడం ఎందుకు అత్తగారూ.

ఇది ప్రారంభమా మీ అల్లరికి అల్లుడుగారు.

కాదే.

మరి.

మీ ఆరంభానికి నా సమాధానం.

అది సరేలెండి. ముందు ఆ కూలివాణ్ని తోలెయ్యండి.

కొరడా వుందా మీ యింట్లో.

వాణ్ని తంతారా యేమిటి.

మరి వాణ్ని తోలమన్నారు కాదండి.

సరే పోనిస్తూరూ.

నేను పట్టుకున్నానా ?

దేన్ని.

పోవలసినదాన్ని.

(తిమ్మారావ్ భార్య సుశీల) గడపలో కాలుపెట్టకుండానే అల్లరి ఏమయినా బాగుందండీ మీకు.

తి : వాకిట్లోకి వచ్చేసరికి యిలాగ నన్ను వీధిని పెట్టడం న్యాయమేనా మీకు ?

సు : లోపలికి వచ్చి కూర్చోండని అప్పుడే చెప్పాముగా.

తి : మీరు చెప్పగా నేను విన్న దేమిటో.

సు : దానికి కారణం మేమా ?

తి : (వికటంగా) కాదులే నేనే.

సు : ఆమాట్ల వేరే చెప్పాలా ?

తి : వేరుగా చెప్పాలని నేను అడిగానా ?

(ఇంతలో మామగారు ప్రవేశం)

సు : నాన్నా ఇదుగో బావ వచ్చారు.

మామ : వచ్చావుటోయి ! రైలు లేటుగా వచ్చిందా ?

తి : లేదండి టైముకే వచ్చింది.

మామ : మరి ఇంకా రైలు గుడ్డలతోనే వున్నావేం ?

అత్త : ఆ...ఏదో మాటలసందట్లో పడి.

సుశీల : అది కాదు నాన్న.

తి : ఆ అనేదేదో చెప్పకూడదటే. మొదట్లోనే అది కాదండీ అనకపోతేనూ ?

మామ : చెప్పమా. ఇదేవరస తిమ్మయ్యా! మరీ చిన్నదై పోతూంది.

సు : నామాట వినిపించుకోంటారా నాన్న.

తి : ఊహుఁ. అక్కడికి ఆయన వినిపించుకో నని శపిస్తించుకున్నట్లు.

మామ : అబ్బ ! అసలు విషయం ఏమిటో చెప్పమ్మా !

తి : అదే నేను అడుగుతూంటే.

సు : నేను చెప్పేదీ అదేకదూ ?

తి : నువ్వు చెప్పేదీ అదే అయితే, అసలు విషయం అంటూ మళ్ళీ మొదటికి రావడం ఎందుకూ అంట ?

సు : అది కాదు నాన్న.

తి : అదిగో మళ్లీ అదేమాట. అది కాదు నాన్న అనక పోతే చెప్పదలచిన దేదో మొదలు పెట్టకూడదటే ?

(అత్త మామ గలగల నవ్వుతారు.)

సు : ఇశ్శ్ ఈయన గూడితే పట్టపగలు చుక్కలు కనిపిస్తుంది.

* * *

సు : ఏమండీ భోజనం చేద్దురుగాని కాళ్లు కడుక్కోండి.

తి : ఏం ? చేతుల్తో భోంచెయ్యరు మీ యింటా.

సు : ఊహుఁ చేతుల్తో భోంచెయ్యరు. ఒక్క కుడి చేత్తోనే భోంచేసేది.

తి : అయితే అదే కడుక్కుంటాను.

సు : ఆమాట అయినా అప్పుడే అన్నారు కారే.

తి : అన్నమాటే.

సు : ఆ అన్నగారు ఎవరండీ ? ఆయన 'అన్నమా టేమిటీ ?

తి : అబ్బోవ్. ఎక్కడ నేర్చావ్ యీ ఛలోక్తు లన్నీ ?

సు : ఆర్నెల్లు సహవాసం చేస్తే వారు వీరౌతారట.

తి : ఆరుదినము లయినా కాందే నేను వచ్చి.

సు : అంతే చాలు. మీ బుద్ధులు నేర్చుకోడానికి.

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అత్త : ఆ తిన్న రెండు మెతుకులూ గొంతుక అయినా దిగకుండా వెళ్లిపోతున్నావు.

మామ : తిమ్మయ్యా. నీ కెప్పుడూ—ఒకటే కంగారూ, హడావిడీని. కాకపోతే ఎనిమిదింటికి ప్రయాణం పెట్టుకొని సాయంత్రం ఉపన్యాసం ఏవిటి అంట.

సుశీల : అవునండీ. ఇంతకూ మరచిపోయాను. ఈ ఉప న్యాసం దేనిమీద ఇచ్చారు ?

తిమ్మారావ్ : Stage ...మీద ఇచ్చానులే.

(అందరూ విరగబడి నవ్వుకొంటారు)

'सहगमन' की कहानी

(By S. C. Nizamuddin I. U. C. I Gr.)

राजपूतों की वीरता की बात है। वीर ठाकूर जयसिंह मेवाड के राणा विक्रमशाह की सेना में एक बडे वीर थे। ठाकुर जयसिंह की शादी देवकी से हो चुकी थी। ब्याह का कंकण बांधकर कुछ दिन गुजरे भी न थे। एक दिन राणा विक्रमशाह ने जयसिंह को रण-भूमि में जाकर देश और प्रजा की भलाई केलिए लडने को आज्ञा-पत्र भेजा था। वह पत्र देखकर जयसिंह फौरन अपनी पत्नी के पास गये और पत्र देकर सारा समाचार कह सुनाया।

यह सुनते ही देवकी पति से आलिंगन करके रोने लगी। लेकिन सच्ची राजपूतनी होने की वजह से जल्द ही उसने अपना भाव बदल लिया पहले दोनों एक दूसरे पर के प्रेम के कारण विदा होने को आगा-पीछा कर रहे थे। परन्तु राजपूत धर्म और देश की भलाई की याद आते ही दोनों का मोह दूर हो गया। झट देवकी उठकर पति के हाथ में रण कंकण बांधकर उसको युद्ध में जाने के लिये धीरज दिया। जयसिंह देवकी से प्यार करने के बाद बडे उत्साह के साथ युद्ध करने जाने लगे। राजपूत लोग रण-भूमि में देश की भलाई के लिये जान भी न्योछावर करते हुये घनघोर लडाई करते थे। जयसिंह ऐसी चतुराई से लडते थे रिपु खुद वश में आ जाते थे। जहाँ देखो वहाँ लडने वाले वीर घायलों की सेवा करती हुयी धाईयाँ ही दीख पडती थीं।

एक दिन जयसिंह दुशमनों पर चढाई करने के बाद अपनी सेना के साथ केन्द्र स्थान जारहे थे। रास्ते में घायलों के बीच में रक्त धारा में पडी हुई एक नारी को देखा। पास जाकर जगाया। वह मर चुकी थी वह देवकी थी। उनका दिल बेचैन हो रहा था। दुख के भार से अपना सिर नीचे झुकाकर रो रहे थे। इतने में एक सेनापति जयसिंह के सामने आकर खडा होकर यों कहने लगे—"हमारी सेना की सेवा करने के लिये धाइयों की ज़रूरत पडी भी। यह बात सब जगह प्रकाशित कर दी गयी। जब देवकी ने अपना प्रार्थना-पत्र भेज दिया, हम ने उसे स्वीकार कर लिया। वह शामिल होकर शत्रु की तोप से भी न डर कर सेवा करने लगी और शत्रु की गोली खाकर गिर गयी"—यह सुनते ही जयसिंह ने झट उठकर यह पतिज्ञा की कि जब मैं दुशमन के शहर को एक दम जलाकर राख बनाउंगा तभी मेरी पत्नी के शरीर पर अग्नी पडेगी। अगर लडते लडते मर जाउंगा तो मेरी देह को इसके साथ रखकर जला दो। यह कहकर पत्नी की देह सेनापति के हाथ सौंपकर शत्रु पर हमला करने गये। आखिर घोर युद्ध करते करते मार खाकर गिर पडे। जयसिंह की देह देवकी की देह के साथ जला दी गयी।

ब्याह के कंकण से वे दोनों संसार में मिले थे और अब रण कंकण से वे दोनों स्वर्ग में मिले-उन दोनों की प्रेम की डोरी शत्रु के तोप से भी न कट सकी।

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मीराँ बाई एक झाँकी

(By Virendra Dutta Gyani, I. U. C. III A.)

हिन्दी साहित्य के इतिहास को चार कालों में विभाजित किया गया है।

(१) वीरगाथाकाल (वि. संवत् १०५० से १३७५)
(२) भक्तिकाल („ १३७५ से १७००)
(३) रीति काल („ १७०० से १९००)
(४) आधुनिक काल („ १९०० से आजतक)

मीराँ बाई की गणना भक्ति-काल में की जाती है। मीराँ के पद हिन्दी साहित्य की अमूल्य निधि है। आइये अब हम मीराँ के जीवन पर दृष्टि-पात करें।

मीराँ बाई का जन्म सं १५७३ में हुआ था। आपके पिता का नाम रत्नसिंह और पति का नाम भोजराज था। मीराँ का जन्म-स्थान चौंकड़ी है। पति की असामयिक मृत्यु के पश्चात्, मीराँ ने अपना वैधव्य-जीवन अपने इष्ट देव कृष्ण की सेवा में बिताया। कुल-मर्यादा एवं सांसारिक बन्धनों को तोड़कर कृष्ण की प्रतिमा के सामने नाचना और भजन करना शुरु किया। कुटुम्बियों ने उन्हें विष देने की भी चेष्टा की। परन्तु मीराँ बाई घर छोड़कर द्वारका चली गईं। कृष्ण मीरा के उपास्य देव थे।

मीराँ ने अपने पदों की रचना के लिये शुद्ध साहित्यिक ब्रजभाषा अपनायीं थी। और इसी भाषा में निम्नलिखित ग्रन्थों की रचना की।

(१) नरसीजी का मायरा (२) गीतगोविंदटीका (३) राग गोविन्द (४) राग सोरठ के पद ('हिन्दी साहित्य परिचय' ले. श्री रामेश्वर शुक्ल 'अंचल' एम. ए. पृष्ठ ६४. प्रकाशक हिन्दी साहित्य सम्मेलन, प्रयाग)

मीराँ कृष्ण की विरहिणि थी, और उसकी वाणी में, विरह वेदनायें साकार हो उठीं। निम्नलिखित पद इसका एक योग्यतम उदाहरण है।

हरी मैं तो प्रेम दिवाणी, मेरा दरद न जाणे कोय।
सूली ऊपर सेज हमारी, किस विध सोणा होय ॥
गगनमंडल पै सेज पिया की, किस विध मिलणा होय।
घायल की गति घायल जाने, की जिन लाई होय ॥
जौहरी की गति जौहरी जाने, की जिन जौहर होय।
दरद की मारी बन बन डोलूँ, बैद मिला नहीं कोय ॥
'मीरा' की प्रभु पीर मिटेगी, जब बैद सवलिया होय।

भक्त मीराँ के भजन-गान करना प्रत्येक नरनारी का कर्तव्य है। मीराँ के पदों का महत्व स्वीकार करते हुये, भारतीय सरकार ने डाक-टिकिट पर इनका भी चित्र अंकित किया है।

सं. १६०३ में मीराँ ने अपनी ऐहिक लीला द्वारका में समाप्त कर दी।

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